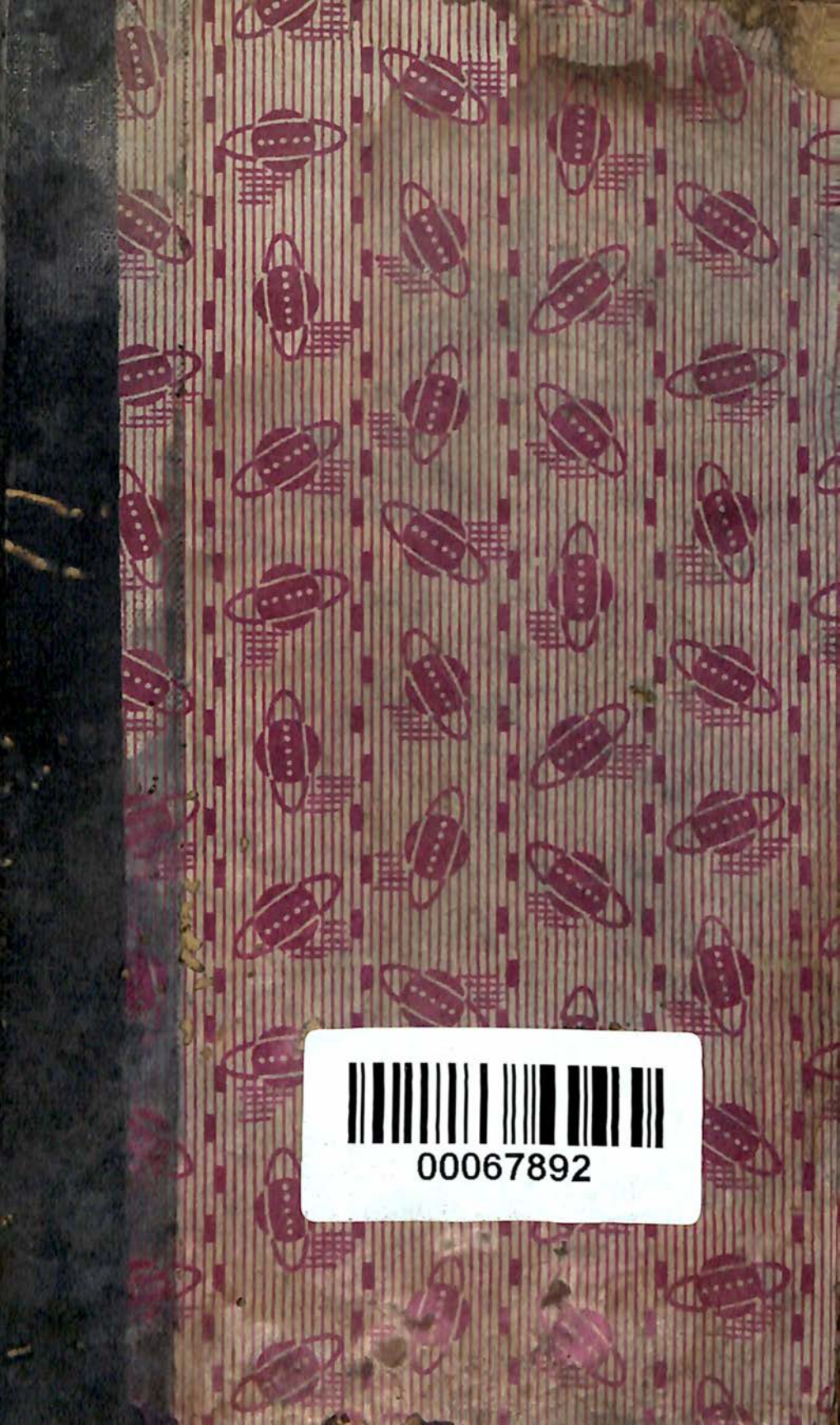
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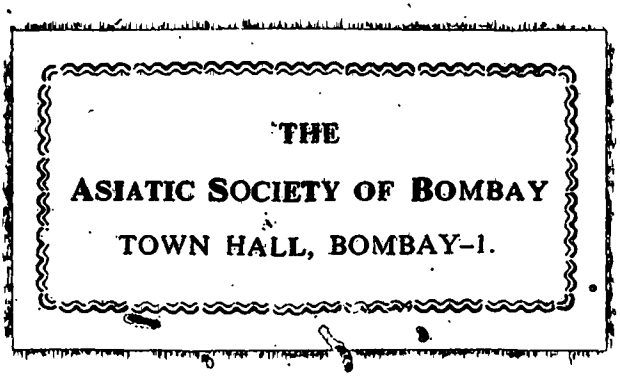

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Private Thoughts
UPON
RELIGION,
Digeſted into
TWELVE ARTICLES;
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WITH
PRACTICAL RESOLUTIONS
Form'd thereupon.

By the Right Reverend Father in God,
WILLIAM BEVERIDGE, D. D.
late Lord Biſhop of St ASAPH.

Written in his Younger Years, for the Settling of his Principles, and Conduct of his Life.

The Eighth Edition.

Illuſtrated and adorned with Sculptures.

LONDON
Printed by *G. James*, for RICHARD SMITH, at Biſhop *Beveridge*'s Head in *Pater-noſter-Row*.
MDCCXV.

With Her Majeſty's Royal Privilege

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Bev/P81

ANNE R.

WHEREAS our Truſty and Well-beloved Richard Smith, of our City of London, Bookſeller, has humbly repreſented unto Us, that he has with great Labour and Expence, prepared for the Preſs, a new Edition of the Sermons, and other Works, written in Engliſh by the Right Reverend Father in God, Dr. William Beveridge, Biſhop of S. Aſaph, Deceaſed, and has therefore humbly beſought Us to grant him Our Royal Privilege and Licenſe, for the ſole Printing and Publiſhing thereof, for the Term of Fourteen Years: We being willing to give all due Encouragement to Works of this Nature, tending to the Advancement of Piety and Learning, are graciouſly pleas'd to condeſcend to his Requeſt: And do therefore, by theſe Preſents, grant to him the ſaid Richard Smith, his Executors, Adminiſtrators, and Aſſigns, Our Royal Licenſe for the ſole Printing and Publiſhing the Engliſh Works of the ſaid late Biſhop of S. Aſaph, for the Term of Fourteen Years, from the Date hereof; ſtrictly forbidding all Our Subjects, within our Kingdoms and Dominions, to reprint the ſame, either in whole or in part; or to import, buy, vend, utter, or diſtribute any Copies thereof reprinted beyond Seas, during the aforeſaid Term of Fourteen Years, without the Conſent and Approbation of the ſaid Richard Smith, his Heirs, Executors, and Aſſigns, under his or their Hands and Seals firſt had and obtain'd, as they will anſwer the contrary at their Perils. Whereof the Maſter, Wardens, and Company of Stationers are to take Notice, that the ſame may be entred in their Regiſter, and that due Obedience be render'd thereunto. Given at Our Court at Kenſington, the 5th Day of June, 1708. in the Seventh Year of Our Reign.

By Her Majeſty's Command,

SUNDERLAND.

THE PREFACE.

AFTER ſo great a Name as that of Biſhop BEVERIDGE, in the *Title*, it were as ſuperfluous to attempt any farther Recommendation of theſe *Papers*, as it would be impoſſible to effect it. If any Thing can add to the Eſteem they muſt every where meet with, upon the Account of ſo great an Author, it muſt be a ſerious Peruſal and Application of them.

THOSE that read them with the ſame Spirit of Candour, with which this Great Man always read the Works of others, and with the ſame Spirit of Piety, with which he wrote his Own, will undoubtedly diſcover

in them ſuch a lively Idea of the Great Genius of the Author, and ſo ſenſibly experience the good Influence of them upon their Minds, as will more effectually engage their Approbation, than the higheſt Encomiums from another Hand.

THE great Misfortune is, That thoſe who have moſt need to be inſtructed and reform'd, have no true Taſte or Reliſh for Books of this Nature: Their Eyes are dazzl'd with the glittering Appearances of the Objects of Senſe, and their Hearts enſlav'd to the Works of Darkneſs; ſo that the Beams of Divine Light are but troubleſome and offenſive to them: Every Point of Faith is a Contradiction to their Principles, and every Precept enjoin'd, a Reproach to their Morals. And, therefore, in order to ſtave off thoſe ſelf-condemning Thoughts, that naturally ariſe from the ſerious Perusal of ſuch ſort of Treatiſes, they ſcoff at, and deſpiſe them,

them, as Dull and Inſipid; not worth the Conſideration of Men of more refin'd Parts and deeper Penetration, who are too wiſe to be guided by the Rule of GOD's *Word*, and too obſtinate to be perſuaded to walk in any other Path, but that which the *Devil* has chalk'd out for them, *The Path that leads to Deſtruction.*

BUT theſe Men wou'd do well to conſider, before they are wholly under the Power of Deluſion, that this is not really owing to any Flaws or Defects in ſuch Performances, but to their own Reprobate Minds, and Deprav'd Judgments, which tarniſh the Beauty, caſt a Miſt before the Truth, fruſtrate the Influence, and pervert the Deſign of them; like a vitiated Palate, which naſeates the moſt delicious Taſtes; or a foul and diſorder'd Stomach, that turns the moſt wholſome Food into Poiſon and Corruption. So that they muſt firſt diveſt themſelves of their Luſt and

Pride, their Prejudice and Partiality, before they can ever expect to reap any Benefit or Advantage by this, or any other Diſcourſes, that tend to the Promoting of Piety and Religion.

HAVING thus open'd the Way to the Reading of this Book, it may not be improper, in order to ſet it in its true Light, and do Juſtice to the Author of it, to ſay ſomething more particularly concerning Both; and to advertiſe the Reader, that the following Sheets were writ by the Biſhop in his Younger Years, upon his firſt Entrance into Holy Orders. And tho' they may not, perhaps, be ſo Perfect and Correct, as if He himſelf had liv'd to give the Finiſhing Stroke to them, and fit them for the Preſs with his own Hand; yet, as the Roughneſs of a Jewel doth not leſſen the Worth and Value of it, when the Brightneſs of its Natural Luſtre, even under that Diſadvantage, outſhines that of others, which

are

are poliſh'd and refin'd by Art; ſo, 'tis to be hop'd, the Candid and Judicious Reader will, in this well-deſign'd Piece, however unfiniſh'd, diſcover ſuch ſingular Beauties and Graces, as few others, even at the higheſt Pitch of their Attainments, and with the utmoſt Care and Diligence, are able to come up to.

As to the Author's Deſign in writing theſe Papers, it is ſufficiently ſet forth in the Title of them. He conſider'd, that Truth of Doctrine, and Innocency of Life, were both abſolutely neceſſary to the due Exerciſe of the Sacred Function, which he had the Honour and Happineſs to be admitted into. He knew the Power of Example to prevail even beyond that of Precept, and was very ſolicitous, with the Bleſſed Apoſtle, to *make his own Calling and Election ſure, leſt that by any means, when he had preach'd to others, he himſelf ſhou'd be a Caſt-away.* To the end, therefore,

that he might both *ſave himſelf, and them that heard him*, that both *by his Life and Doctrine, he might ſet forth the Glory of* GOD, *and ſet forward the Salvation of Men*, He drew up theſe *Articles*, to ſettle his *Principles* in Point of Faith, and form'd theſe *Reſolutions* upon them, to regulate his Actions with regard to Practice.

WHAT great Things might not the Church promiſe herſelf from a Foundation ſo well laid? From *Principles* ſettled with ſo much Learning and Judgment, and *Reſolutions* form'd upon ſuch ſtrict Rules of Piety and Religion? What glorious Expectations, in an Age of that Degeneracy of Faith and Manners, wherein he then liv'd, might not be juſtly rais'd from hence, for the future Reformation of both?

AND, indeed, this excellent Perſon did even more than ſatisfy all theſe Extraordinary Hopes, which the early and ample Specimens he gave of his Vertue and Knowledge had

had made the World conceive of Him. For having taken this prudent and effectual Care to ground and determine his own Faith and Practice; and being ever mindful of that Injunction laid upon him, when he was Ordain'd Prieſt, ‘ *To conſider the End of his Miniſtry towards the Children of* GOD, *towards the Spouſe and Body of* CHRIST; *He never ceas'd his Labour, Care and Diligence, until He had done all that in Him lay,* (as our Holy Church does moſt admirably expreſs the Duty of that Order) *to bring all ſuch as were committed to his Charge, unto that Agreement in the Faith and Knowledge of* GOD, *and to that Ripeneſs and Perfectneſs of Age in* CHRIST, *that there ſhould be no Place left among them for Error in Religion, or for Viciouſneſs in Life.*

WHILE his Care of Souls was chiefly confin'd to the Bounds of a ſingle Pariſh, with what Labour and Zeal did he apply himſelf to the Diſcharge of

of his Miniſtry, in the ſeveral Parts and Offices of it? How Powerful and Inſtructive was he in his Diſcourſes from the Pulpit? How Warm and Affectionate in his Private Exhortations? How Orthodox in his Doctrine? How Regular and Uniform in the Publick Worſhip of the Church? In a Word, ſo Zealous was he, and Heavenly-minded, in all the Spiritual Exerciſes of his Parochial Function, and his Labours were ſo remarkably crown'd with Bleſſing and Succeſs, that as He himſelf was juſtly-ſtyl'd, the Great *Reviver and Reſtorer of Primitive Piety*; ſo His Pariſh was deſervedly propos'd, as the beſt Model and Pattern, for the reſt of its Neighbours to copy after.

NOR was the *Archdeacon*, or the *Biſhop*, leſs Vigilant than the *Pariſh-Prieſt*: His Care and Diligence increas'd as his Power in the Church was enlarg'd; and as He had before diſcharg'd the Duty of a Faithful

Paſtor

Paſtor over his ſingle Fold, ſo when his Authority was extended to larger Diſtricts, he ſtill purſu'd the ſame Pious and Laborious Methods of advancing the Honour and Intereſt of Religion, by watching over both Clergy and Laity, and giving them all neceſſary Direction and Aſſiſtance for the effectual Performance of their reſpective Duties.

ACCORDINGLY, He was no ſooner advanc'd to the Epiſcopal Chair, but in a moſt Pathetick and Obliging Letter to the Clergy of his Diocèſe, he recommended to them '*the* '*Duty of Catechiſing and Inſtructing the* '*People committed to their Charge, in the* '*Principles of the Chriſtian Religion; to* '*the end they might know what they were* '*to believe, and to do, in order to Salva-*'*tion*: And told them, *He thought it* '*neceſſary to begin with that, without* '*which whatever elſe He, or They ſhou'd* '*do, would turn to little or no Account,* '*as to the main End of the Miniſtry.*

And

And to enable them to do this the more effectually, He ſent them a plain and eaſy *Expoſition upon the Church-Catechiſm*; of which I need ſay nothing more, and can ſay nothing greater, than that it was drawn up by Himſelf, in a Method, which, in the Opinion of ſo great a Judge, ſeem'd, of all others, the moſt proper to inſtruct the People.

Thus endeavouring to make Himſelf and others every Day wiſer and better, labouring to eſtabliſh Sound Principles, and ſettle Good Manners where-ever he came, as it was the Foundation which this Holy Man laid in theſe *Articles* and *Reſolutions*; ſo we ſee it was the great Work of his Life to build upon it; as might eaſily be made appear, from a faithful and particular Relation of the ſeveral Stages and Paſſages of it, during the Courſe of his Miniſtry; the bare Enumeration of which, would ſwell this Preface into a Book.

That

That fair Portrait will, I hope, be drawn by ſome Abler Pen.

In the mean time, there is yet another Inſtance of his great Concern. and unwearied Endeavours for the Eſtabliſhing of ſound Doctrine, which I muſt not omit the Mention of; becauſe 'tis a Work of ſo much Affinity with theſe *Articles*, and what the Reader may, with great Advantage, have recourſe to, for farther Satisfaction upon theſe General Heads of Divinity, which he has here given us only in Abridgment: 'Tis his learned *Expoſition upon the Thirty Nine Articles*, which is promis'd in a ſhort time to be committed to the Preſs; and which is the more earneſtly deſir'd and expected, as being a Performance, which the Church, at this time, ſo much wants, and which He, beyond others, was, in ſuch an extraordinary Manner, qualify'd for.

Such Diſcourſes as theſe, the One giving a true Expoſition of the Doctrine

ſtrine of our Church, the Other endeavouring to eſtabliſh it by an Orthodox Faith, and an Unſpotted Life, were never more ſeaſonable, than in this Age; when the very *Being* of the Church is call'd in queſtion, under a Pretence of maintaining her *Rights*; and the Principles of *Chriſtianity* are no longer ſecretly undermin'd, but openly attack'd; when Books are publiſh'd againſt all Reveal'd Religion, and Deiſm inſults and triumphs barefac'd, without Reſtraint, without Reproach. In a word, When we are arriv'd to that Diſſoluteneſs of Manners, as well as Principles, that Perſons of the higheſt Quality, and Station, are addreſs'd to in Print, as Patrons of Libertiniſm; and that which has, in all Ages, been call'd, and eſteem'd, the greateſt Wiſdom, is ſcoff'd at by falſe Wit; and *Chriſtianity*, under the Notion of Enthuſiaſm expos'd to the Contempt of the meaneſt Capacities, and hooted out of the World by the very Dregs of the People.

In ſo general an Inundation of Prophaneneſs, and Licentiouſneſs, Providence ſeem'd indeed to have rais'd up this Great and Good Man to ſtand in the Gap, and ſtem the Tide againſt it: But where the Torrent is ſo impetuous, and the Forces, that ſhou'd unite in ſtriving to divert it, ſo weak and puſillanimous, there is more Danger the very Oppoſers ſhou'd be borne down the Stream, than there are Hopes of making good the Oppoſition. But, however the Doctrine and Diſcipline of our Church may be miſrepreſented, exploded, and deſpis'd, and our Holy Religion become only a *Name*, which is almoſt *every where ſpoken againſt*; This Good Biſhop will nevertheleſs have the Honour, as he already enjoys the Reward, not only of bearing Teſtimony againſt the growing Ill, but of having done all that he cou'd (and who cou'd do more than He?) to reſtrain and ſubdue it.

It

It may, perhaps, be thought a bad Omen to our Church, to have loſt ſo able a Champion, when She ſeems to ſtand ſo much in need of Him. But, bleſſed be GOD, we have not altogether loſt Him: He has left us behind Him, in theſe excellent Papers, (to ſay nothing of his Sermons, and other incomparable Writings) ſuch clear Reaſoning, and convincing Arguments for the grounding of our Principles, and ſuch uſeful Rules and Directions for the Government of our Converſation, that we may yet hope for a happy Reformation in Both; if we are not wanting to ourſelves in the Uſe and Application of them.

Would the Clergy, the younger ſort eſpecially, take this Method, upon their firſt Admiſſion into Holy Orders, (and it ought to be no hard Matter to perſuade them to it, ſince 'tis the very End and Deſign of their Miniſtry) it could not fail, by the Bleſſing of GOD, of producing very admirable Effects.

Their *Principles* thus prudently ſettled, would ſtand the Shock, even of a fiery Tryal; and their *Reſolutions* thus maturely form'd, wou'd undauntedly bear up againſt the moſt powerful Temptations.

THIS, if any thing, would raiſe the Dignity of the *Prieſthood* to its firſt Inſtitution, ſilence all the loud Clamours, as well as malicious Whiſpers, that, like Echo's, are redoubl'd and reverberated upon them; and gain them ſuch an Intereſt and Reputation among the People, and ſuch an Honour and Authority in the Diſcharge of their Function, that from Reverencing the Perſon, and Commending the Pattern, they wou'd inſenſibly proceed to the Imitation of it; till by degrees, the Flock too, as well as the Shepherd, would *become wiſe to Salvation*, would devoutly *ſanctify the Lord GOD in their Hearts*; and not only ſo, but be *ready always to give an Anſwer to every one that ſhou'd ask them a Reaſon of the Hope that is in them.*

AND were both Clergy and Laity thus rightly *Principl'd*, and firmly *Reſolv'd*, the Enemies of our *Zion* would have both leſs Encouragement to attack, and leſs Power to hurt us; Our National Church might then deſpiſe all the wicked Attempts and Deſigns that are daily made and form'd againſt her, and aſſume to Herſelf that comfortable Promiſe and Aſſurance, that our Saviour Himſelf has given, that even *the Gates of Hell ſhall never* be able to *prevail againſt Her.*

ALL that I have farther to ſay, is only to apologize for having ſaid ſo much, upon a Subject that ſo little needs it; and to cloſe the Whole with my hearty Prayers to the Throne of Grace, that this Pious and Excellent Book may meet with that deſir'd Effect and Succeſs, which the Author aim'd at in the Compoſing of it, and may be as uſeful to others as it was to Himſelf:

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THOUGHTS ON *RELIGION.*

WHEN in my ſerious Thoughts, and more retir'd Meditations, I am got into the Cloſet of my *Heart*, and there begin to look *within* myſelf, and conſider *what* I am, I preſently find myſelf to be a *reaſonable* Creature; For, was I *not* ſo, it would be impoſſible for me thus to *reaſon* and *reflect*. But, am I a *reaſonable* Creature? Why, then, I'm ſure, within this Veil of *Fleſh* there dwells a *Soul*, and that of a *higher* Nature, than either *Plants* or *Brutes* are endu'd with; for *they* have *Souls* indeed, but yet they *know* it not; and that, becauſe their *Souls*, or *material Forms*, (as the Philoſophers term them) are not any thing *really* and

eſſentially diſtinct from the very *Matter* of their *Bodies*; which being *not* capable of a *reflexive Act*, though they *are*, they *know* it not, and though They *Act*, they *know* it not; it being not poſſible for them to look *within* themſelves, or to *reflect* upon their own *Exiſtencies* and *Actions*. But 'tis not ſo with me; I not only know I have a *Soul*, but that I have *ſuch* a Soul, which can *conſider* of *itſelf*, and *deliberate* of every particular *Action* that iſſues from it. Nay, I can *conſider*, that I am *now* conſidering of my own *Actions*, and can *reflect* upon *Myſelf* Reflecting; inſomuch that had I nothing elſe to do, I could ſpin out one *Reflexion* upon another, to Infinity.

And, indeed, was there never Another Argument in the World, to convince me of the *Spiritual* Nature of my *Soul*, This alone would be ſufficient to *wreſt* the *Belief* and *Confeſſion* of it from me: For, What below a *Spirit* can thus *reflect* upon *itſelf*? or, What below a *Spirit*, can put forth *itſelf* into ſuch *Actions*, as I find I can exerciſe *myſelf* in? My *Soul* can, in a Moment, mount from Earth to Heaven, fly from Pole to Pole, and view all the Courſes and Motions of the Celeſtial Bodies, the Sun, Moon, and Stars; and then, the next Moment returning to Myſelf again,

again, I can *conſider*, where I have been, what glorious Objects have been preſented to my View, and *wonder* at the Nimbleneſs and Activity of my Soul, that can run over ſo many Millions of Miles, and finiſh ſo great a Work, in ſo ſmall a Space of Time. And, are ſuch-like *Acts* as theſe the Effects of droſſy *Earth*, or impenetrable *Matter?* Can any thing below a *Spirit* raiſe *itſelf* ſo much beyond the Reach of *material* Actions?

But ſtay a little; What is this *Soul* of mine, that I am now ſpeaking of, that it is ſo *nimble* in its *Actions*, and ſo *ſpiritual* in its *Nature?* Why, 'tis *that* which *actuates* and *informs* the ſeveral *Organs* and *Members* of my *Body*, and *enables* me not only to *perform* the *Natural Actions* of *Life* and *Senſe*, but likewiſe to *underſtand*, *conſult*, *argue*, and *conclude*; to *will* and *nill*, *hope* and *deſpair*, *deſire* and *abhorr*, *joy* and *grieve*, *love* and *hate*; to be *angry* now, and again *appeaſed*. 'Tis *that* by which at *this* very time, my *Head* is *inditing*, my *Hand* is *writing*, and my *Heart reſolving*, what to *believe*, and how to *practiſe*. In a word, My *Soul* is *Myſelf*; and, therefore, when I ſpeak of my *Soul*, I ſpeak of no other Perſon but *Myſelf*.

Not as if I totally *excluded* this Earthly Subſtance of my *Body* from being a Part

of myſelf: I know it is. But I think it moſt proper and reaſonable, to denominate myſelf from my Better Part: For, alas! take away my *Soul*, and my *Body* falls, on courſe, into its primitive Corruption, and moulders into the Duſt, from whence it was firſt taken. *All Fleſh is Graſs*, ſays the Prophet, *and all the Goodlineſs thereof is as the Flower of the Field.* And this is no *metaphorical* Expreſſion, but a *real* Truth; for what is that which I feed upon, bnt meerly *Graſs*, digeſted into Corn, Fleſh, and the like, which, by a ſecond Digeſtion, is transfus'd and converted into the Subſtance of my *Body?* And hence it is, that my *Body* is but like the *Graſs*, or Flower of the Field, fading, tranſient, and momentary; to Day flouriſhing in all its Glory, *to Morrow cut down, dried up, and withered.* But now, how far is this below the Spiritual and Incorruptible Nature of my Immortal *Soul?* which ſubſiſts of *itſelf*, and can *never* be diſſolved; being not compounded of any Earthly or Elementary *Matter*, (as the *Body* is) but is a pure Spiritual Subſtance, infus'd into me by GOD, to whom, after a ſhort Abode in the *Body*, it is to return, and to live and continue for ever, either in a State of Happineſs or Miſery in another Life.

BUT muſt it ſo indeed? How much, then, does it concern me, ſeriouſly to bethink myſelf, where I had beſt to lead this everlaſting Life, in the Heavenly Manſions of eternal Glory, or elſe in the Dreadful Dungeon of infernal Miſery? But betwixt theſe (as there is no Medium, ſo) there is no Compariſon; and, therefore, I ſhall not put it to the Queſtion, Which Place to chooſe to live in? But, without giving the other that Honour to ſtand in Competition with it, I, this Morning, with the Leave of the moſt High GOD, do chooſe the Land of *Canaan*, the Kingdom of Heaven, to be the Lot of mine Inheritance, the only Seat of Bliſs and Glory for my *Soul* to reſt and dwell in, to all Eternity.

BUT Heaven, they ſay, is a Place hard to come at; yea, the King of that glorious Place hath told me, that *ſtreight is the Gate, and narrow is the Way, that leads to eternal Life, and that there be but few that find it*, Matth. vii. 14. yea, and that *many ſhall ſeek to enter in, and ſhall not be able*, Luke iii. 24. What therefore muſt I do? Why, I muſt either reſolve to make it my whole buſineſs to get to Heaven, or elſe I muſt never hope or expect to come thither. Without any farther Diſpute, therefore, about it; I reſolve, at this time,

in the Preſence of Almighty GOD, that, from this Day forward, I will make it my *whole* buſineſs, here upon *Earth*, to look after my Happineſs in *Heaven*, and to walk circumſpectly in thoſe bleſſed Paths, that GOD hath appointed all to walk in, that ever expect to come to Him.

NOW, though there be but *one* Way, and that a *narrow* one too, that leads to *Heaven*; yet there are *two* things requiſite to all *thoſe* that walk in it; and they are, *Faith* and *Obedience*, to Believe and to Live aright. So that it as much behoves me, to have my *Faith* rightly *confirm'd* in the Fundamentals of *Religion*, as to have my *Obedience* exactly *conform'd* to the *Laws* of GOD. And theſe *two* Duties are ſo inſeparably *united*, that the *former* cannot well be ſuppos'd, without the *latter*; for I cannot obey what GOD hath *commanded* me, unleſs I firſt *believe* what He hath *taught* me. And they are *both* equally *difficult*, as they are *neceſſary*; Indeed of the *two*, I think it is *harder*, to lay the ſure *Foundation* of *Faith*, than to build the *Superſtructure* of *Obedience* upon it; for it ſeems next to *impoſſible*, for one that *believes* every *Truth*, not to *obey* every *Command*, that is written in the Word of God: But 'tis not ſo *eaſy* a thing, as 'tis commonly thought, to *believe* the

the Word of GOD, and to be firmly *eſtabliſh'd* in the neceſſary Points of Religion; eſpecially in theſe wicked Times wherein we live; in which there are ſo many pernicious *Errors* and damnable *Hereſies* crept into the Articles of *ſome* Mens *Faith*, as do not only *ſhock* the Foundation of the Church of CHRIST, but *ſtrike* at the Root of *all* Religion. The firſt thing therefore, that, by the Grace of GOD, I am reſolv'd to do, in reference to my everlaſting Eſtate, is, to ſee my *Faith*, that it be both rightly *placed*, and firmly *fix'd*, that I may not be as a *Wave toſſed to and fro with every Wind of Doctrine, by the cunning Craftineſs of thoſe, that lie in wait to deceive;* but that I may be thorowly ſettled in my *Faith* and *Judgment* concerning *thoſe* things, the Knowledge of, and Aſſent unto, which, is abſolutely neceſſary to my future Happineſs. Let, therefore, what Times ſoever come upon me; Let what Temptations ſoever be thrown before me; I am reſolv'd, by the Grace of GOD, ſtedfaſtly to believe as followeth.

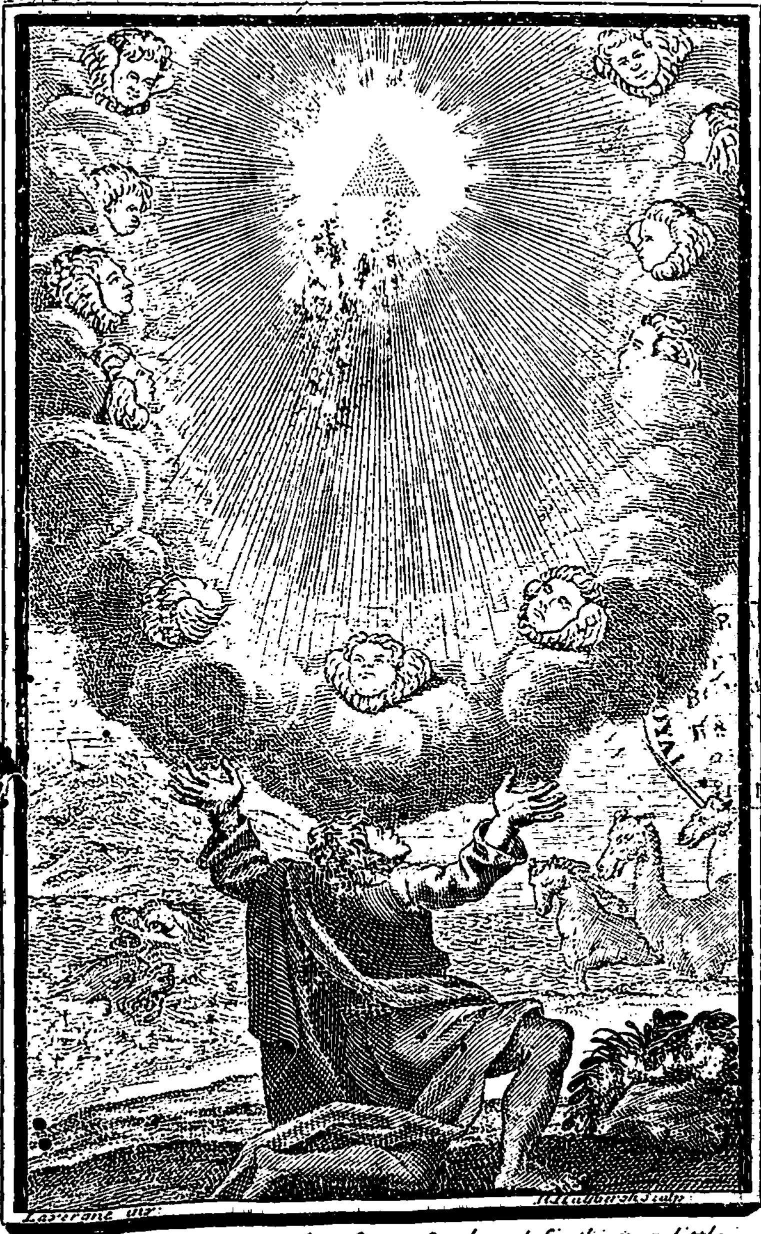
ARTICLE I.

I believe there is One GOD, the Being of all Beings.

THE Other Articles of my Faith I *think* to be *True*, becauſe they *are* ſo; This is True, becauſe I *think* it ſo: For if there was no GOD, and ſo this Article *not* True, I could not *be*, and ſo not *think* it True. But in that I *think*, I am ſure I *am*; and in that I *am*, I'm ſure there *is* a GOD; for if there was *no* GOD, how came I to *be?* How came I hither? Who gave me my *Being?* Myſelf? that could not be; for *before* I had a Being, I *was* Nothing; and, therefore, could *do* Nothing, much leſs *make* myſelf a *Being*. Did my *Parents* give me my Being? Alas! they knew not, that I ſhould *be*, before I was; and therefore, certainly, could not give me my *Being*, when I was *not*.

As to my *Soul*, (which I call myſelf) it is plain, they cou'd *not* give me *that*, becauſe 'tis a Being of a *Spiritual* Nature, quite *diſtinct* from *Matter*, (as my own Experience tells me) and, therefore, cou'd *not* be the Product of any *Natural* or *Material*

IV



Lift up thine Eyes, There fore, O my Soul, and fix them a little upon this Glorious Object :—

terial Agent: For, that a *Bodily* Subſtance ſhou'd give Being to a *Spiritual* one, implies a Contradiction. And if it cou'd neither make *itſelf*, nor take its Riſe from any *Earthly* or *Secondary* Cauſe, I may certainly conclude, from my *own Reaſon*, as well as from *Divine Revelation*, that it muſt be *infus'd* by GOD, tho' I am not able to determine, either *when*, or *how*, it was done.

As to my *Body*; indeed I muſt own *it* was deriv'd from my *Parents*, who were immediately concern'd in bringing the *Materials* of it together: But, then, who made up theſe coarſe *Materials* into the Form or Figure of a *Body?* Was this the Effect of *Natural* Generation? But how came my *Parents* by this Generative *Power?* Did they derive it, by *Succeſſion*, from our *firſt Parents* in *Paradiſe?* Be it ſo. But whence came They? Did they ſpring out of the *Earth?* No. What then? Were they made by *Chance?* This could not be; for as *Chance* ſeldom or never produces any *one* Effect, that is *regular* and *uniform*, ſo it cannot be ſuppos'd, that a *Being* of ſuch admirable *Beauty*, *Symmetry*, and *Proportion*, and ſuch a nice *Contexture* of *Parts*, as the *Body* of *Man* is, ſhou'd ever be jumbl'd together by a *fortuitous* Concourſe of *Atomes*; which nothing but the *Chime-*

ras

ras of *Epicurus* cou'd ever reduce into a *regular* Form and Compoſition.

And the like may be ſaid of all other *created Beings* in the World. For there is no *Natural* Cauſe can give *Being* to any thing, unleſs it has that *Being* it gives, in *itſelf*; for it is a receiv'd Maxim in *Philoſophy*, that *No thing can give what it has not.* And ſo, however the *Bodies* of *Men*, or *Brutes*, or *Plants*, may now, in the ordinary Courſe of *Nature*, be produc'd by *Generation*, yet there muſt needs be ſome *one* Supreme Almighty *Being* in the World, that has the *Being* of all other *Beings* in itſelf; who firſt *created* theſe ſeveral Species, and *endu'd* them with this Generative *Power* to propagate their Kind. And this Supreme *Being* is that which we call GOD.

Hence it is, that there is not a Leaf, no not a Line, in this great Book of the *Creation*, wherein we may not clearly *read* the *Exiſtence* and *Perfections* of the Great and Glorious *Creator*; and that even by the glimmering *Light* of *Nature.* For, Who is it, that bedeck'd yonder ſtately Canopy of Heaven, with thoſe gliſtering Spangles, the Stars? Who is it, that commands the Sun to run his Courſe, and the Moon to ride her Circuit ſo conſtantly about the World? Who is it, that form'd

me

me ſo curiouſly in my Mother's Womb? Who is it, that gives my Stomach Power to digeſt ſuch Variety of Meats into Chyle, and my Heart or Livor to turn them all to Blood, and thence to ſend each Particle to its proper Place, and all to keep up this crazy Carcaſs? Doubtleſs, theſe, and ſuch-like things, however *ordinary* or *natural* they may appear to us at *preſent*, are in themſelves very great and wonderful Effects, that muſt, at *firſt*, be produc'd by ſome infinitely *powerful* and *ſupernatural* Agent, the High and Mighty GOD, who is not only the Chiefeſt of Beings, but the Being of all Beings whatſoever.

I SAY, the *Being* of *all Beings*, becauſe whatſoever Excellency or Perfection is in any Other thing, is eminently, yea, infinitely comprehended in Him; ſo that He is not only the Creatures Perfection in the Concrete, but in the Abſtract too; He is not only All-wiſe, All-good, All-mighty, *&c.* but He is All-wiſdom, All-goodneſs, All-might, All-mercy, All-juſtice, All-glory, *&c.* And as He is the Ocean and Abyſs of all theſe Perfections in *Himſelf*; ſo is He the Fountain of them all to *us*. Inſomuch that We have nothing, not ſo much as the leaſt Moment of Life, but what is communicated to us from this Ever-

Everliving GOD. And not only what *We*, poor ſinful Worms, *are*, or *have*, but even whatſoever thoſe Nobler Creatures the *Angels* have, 'tis but a *Beam* darted from This *Sun*, 'tis but a *Stream* flowing from This Overflowing *Fountain*.

LIFT up thine Eyes, therefore, O my Soul, and fix them a little upon this glorious Object! How glorious, how tranſcendently glorious, muſt He needs be, who is the *Being* of *all* Beings, the *Perfection* of *all* Perfections, the very *Glory* of *all* Glories, the Eternal GOD? He is the *Glory* of *Love* and *Goodneſs*, who is *Good*, and doth *Good* continually unto Me, tho' I be *Evil*, and do *Evil* continually againſt Him. He is the *Glory* of *Wiſdom* and *Knowledge*, unto whom all the *ſecret* Thoughts, the *inward* Motions and Retirements of my *Soul*, are exactly *known* and *manifeſt*. Never did a Thought lurk *ſo* ſecretly in my *Heart*, but that *His* All-ſeeing *Eye* could *eſpy* it out: Even at *this* time, He knows what I am *now thinking* of, and what I am *doing*, as well as Myſelf. And indeed, well may He know what I *think*, and *ſpeak*, and *do*; when I can neither *think*, nor *ſpeak*, nor *do* any thing; unleſs Himſelf be pleas'd to give me *Strength* to *do* it. He is the *Glory* of *Might* and *Power*, who did but *ſpeak* the *Word*,

and

and there preſently went out that commanding *Power* from Him, by which this ſtately Fabrick of the *World* was *form'd* and *faſhion'd*. And as He *created* all things by the *Word* of His *Power*, ſo I believe, He *preſerves* and *governs* all things by the *Power* of the ſame *Word*: Yea, ſo great is His *Power* and *Sovereignty*, that He can as eaſily *frown* my *Soul* from my *Body* into *Hell*, or *Nothing*, as I can *throw* this *Book* out of my *Hand* to the *Ground*: Nay, He need not *throw* me into *Nothing*, but as, if I ſhould let *go* my *Hold*, the *Book* would preſently *fall*; ſo, ſhould GOD but *take away* His ſupporting *Hand* from under me, I ſhould, of Myſelf, immediately *fall* down to *Nothing*. This, therefore, is that GOD, whom I believe to be the *Being* of *all* Beings; and ſo the *Creator*, *Preſerver*, *Governor*, and *Diſpoſer* of *all* Things in the *World*.

ARTICLE II.

I believe, that whatſoever the moſt High GOD *would have me to* believe *or* do, *in order to His Glory and My Happineſs, He hath reveal'd to me in His Holy Scriptures.*

UPON the *ſame* Account that I believe there *is* a GOD, I believe, *likewiſe*, that this GOD is to be *worſhip'd*; the *ſame* Light that diſcovers the *one*, diſcovering the *other* too. And therefore *it* is, that as there is *no* Nation or People in the World, but acknowledge *ſome* Deity; ſo there is *none*, but worſhip *that* Deity which they acknowledge; yea, though it be but a *Stick* or a *Stone*, yet if they *fanſy* any thing of *Divinity* in it, they preſently perform *Worſhip* and *Homage* to it. Nay, that GOD is to be *worſhip'd*, is a Truth more generally acknowledg'd, than that there *is* a GOD. No *Nation*, I confeſs, ever denied the *latter*; but no *particular* Perſon ever denied the *former*: So that the *very* Perſons, who, through Diabolical Deluſions, and their Own Prevalent Corruptions, have *ſuſpected* the *Exiſtence*

Exiſtence of a Deity, could not but *acknowledge*, that he was to be *worſhip'd*, if he *did* exiſt; *Worſhip* being that which is contain'd in the very *Notion* of a *Deity*; which is, that He is the *Being* of *All* Beings, upon whom all Other Things or Beings do depend, and unto whom they are beholden, both for their *Eſſence* and *Subſiſtence*. And if there be *ſuch* a Being, that is the *Spring* and *Fountain* of all *Other* Beings, it is neceſſary, that all *other* ſhould *reverence* and *worſhip* Him, without whom they could not ſubſiſt. And therefore it is, that Men are generally *more* ſuperſtitious in their Worſhipping, than they *ought* to be, rather than deny *that* Worſhip to Him, which they *ought* to give.

THAT, therefore, there *is* a GOD, and that this GOD is to be *worſhip'd*, I do not doubt; but the great Queſtion is, *Who* is this GOD, whom I ought to *worſhip?* and, *What* is that *Worſhip*, which I ought to *perform* unto Him? The *former* I have reſolv'd upon in the Foregoing Article, as the *Light* of *Reaſon* and my *Natural Conſcience* ſuggeſted to me; the *latter* I am reſolv'd to ſearch out in This, *viz. Which* of all the *ſeveral* Kinds of *Worſhip*, that Men *perform* to the *Deity*, and the *ſeveral Religions* that Men *profeſs*

feſs in the World, I had beſt make Choice of, to *profeſs* and *adhere* to. The *general* Inclinations which are *naturally* implanted in my *Soul* to *ſome* Religion, it is *impoſſible* for me to *ſhift off*; but there being ſuch a *Multiplicity* of Religions in the World, I deſire now ſeriouſly to conſider with myſelf, *which* of them *all* to *reſtrain* theſe my *general* Inclinations to.

And the Reaſon of this my Enquiry is not, that I am, in the leaſt, diſſatisfy'd with *that* Religion I have already embrac'd; but becauſe 'tis natural for all Men to have an *overbearing* Opinion and Eſteem for *that* particular Religion they are *born* and *bred* up in. That, therefore, I may not ſeem *byaſs'd* by the Prejudice of *Education*, I am reſolv'd to *prove* and *examine* them *all*, that I may ſee and hold faſt to *that* which is *beſt*. For, tho' I do not, in the leaſt, queſtion, but that I ſhall, upon Enquiry, find the *Chriſtian* Religion to be the only *true* Religion in the *World*, yet I cannot ſay, it *is*, unleſs I find it, upon *good* grounds, to be ſo indeed, For, to *profeſs* myſelf a *Chriſtian*, and *believe* that *Chriſtians* are only in the *right*, becauſe my *Forefathers* were ſo, is *no more* than the *Heathens* and *Mahometans* have to ſay for themſelves.

Indeed,

INDEED, there was never *any* Religion ſo *barbarous* and *diabolical*, but it was preferr'd before all *other* Religions whatſoever, by them that did *profeſs* it; otherwiſe they would *not* have profeſs'd it. The *Indians*, that worſhip the *Devil*, would think it as ſtrange Doctrine, to ſay, That CHRIST is to be fear'd more than the *Devil*; as ſuch as believe in CHRIST, think it is, to ſay, The *Devil* is to be preferr'd before CHRIST. So do the *Mahometans* call all that believe not in *Mahomet*, as well as *Chriſtians* call thoſe that believe not in CHRIST, *Infidels*. And why, ſay they, may not *you* be miſtaken, as well as *we?* eſpecially, when there is, at the leaſt, *Six* to *One* againſt your *Chriſtian* Religion; *all* of which think they ſerve GOD *aright*, and expect *Happineſs* thereby, as well as *you*. So that, to be a *Chriſtian*, only upon the Grounds of *Birth* or *Education*, is all *one*, as if I was a *Turk* or a *Heathen*; for if I had been born amongſt them, I ſhould have had the ſame Reaſon for *their* Religion, as now I have for my *own*: The *Premiſes* are the *ſame*, tho' the *Concluſion* be never ſo *different*. 'Tis ſtill upon the *ſame* Grounds, that I profeſs *Religion*, tho' it be *another* Religion which I profeſs upon *theſe* Grounds; So that I can ſee but very little Difference, betwixt being a *Turk* by

Profeſſion, and a *Chriſtian* only by Education; which commonly is the *Means* and *Occaſion*, but ought by no means to be the *Ground* of any Religion. And hence it is, that in my looking out for the *trueſt* Religion, being conſcious to myſelf how great an Aſcendant *Chriſtianity* hath over me, beyond the *reſt*, as being *that* Religion whereinto I was *born* and *baptized*, *that* which the ſupreme *Authority* has *enjoin'd*, and my *Parents educated* me in, that which *every one* I meet withall highly *approves* of, and which I *myſelf* have, by a long-continu'd *Profeſſion*, made almoſt *natural* to me; I am reſolv'd to be more jealous and ſuſpicious of *this* Religion, than of the *reſt*, and be ſure not to *entertain* it any longer, without being *convinc'd*, by *ſolid* and *ſubſtantial* Arguments, of the *Truth* and *Certainty* of it.

THAT, therefore, I may make diligent and impartial Enquiry into *all* Religions, and ſo be ſure to find out the *beſt*, I ſhall, for a time, look upon myſelf as one not at all *intereſted* in any *particular* Religion whatſoever, much leſs in the *Chriſtian* Religion; but only as one who deſires, in *general*, to *ſerve* and *obey* Him that made me, in a *right* Manner, and thereby to be made Partaker of that Happineſs my Nature is capable of. In order to this, it will

will be neceſſary to propoſe to myſelf ſome certain *Marks* or *Characters*, whereby I may be able to judge and make *choice* of the Religion I intend to *embrace*: And they are, in general, theſe Two, *viz.*

FIRST, *That* is the *beſt* Religion, wherein GOD is *worſhip'd* and *ſerv'd* moſt like *Himſelf*, *i. e.* moſt ſuitably and conformably to His *Nature* and *Will*. And,

SECONDLY, Since all Men naturally deſire, and aſpire after, Happineſs, and our greateſt Happineſs conſiſts in the Fruition of GOD, *that* is certainly the *beſt* Religion, which gives me the *beſt* and moſt *comfortable* Aſſurances of being *happy* with GOD, to all Eternity.

TO embrace a Religion without *theſe* Marks, wou'd be worſe than to have *no* Religion at all; for better it is, to perform *no* Worſhip to GOD, than *ſuch* as is *diſpleaſing* to Him; to do Him *no* Service, than *ſuch* as will be *ineffectual* to make me *happy*, and not only *fruſtrate* my Expectations of *Bliſs*, but make me for ever *miſerable*.

THE Religion, then, that I am to look after, muſt be *ſuch* a one, wherein I may be ſure to *pleaſe* GOD, and to be made *happy* with Him; and, by Conſequence, *ſuch* a one, wherein all the *Cauſe* of His Diſpleaſure and my Miſery, may be *re-*

mov'd; and that is *Sin*: For *Sin* being infinitely oppoſite to Him, as He is a Being of infinite Purity and Holineſs, muſt certainly ſet me at the greateſt Diſtance from Him, and render me moſt odious in His Sight; and whatſoever does ſo, muſt make me as miſerable, as Miſery can make me. For, as our *Holineſs* conſiſteth in *Likeneſs*, ſo doth our *Happineſs* in *Nearneſs* to GOD: And if it be our *Happineſs* to be *near* unto Him, it muſt certainly be our *Miſery* to be at a *Diſtance* from Him. In enjoying *Him*, we enjoy *all* things, He being and having *all* things in *Himſelf*; and ſo, in *not* enjoying Him, we are not only *depriv'd* of all that we can *enjoy*, but made liable to the *Puniſhments* that are the Conſequence of it.

THAT there is no ſuch thing in Nature, as *Vertue* and *Vice*, as *Good* and *Evil*, as *Grace* and *Sin*, is what I can by no means perſuade myſelf to; for my Conſcience tells me, that there *is*: And not only *mine*, but *every* one that ever yet liv'd upon the Face of the Earth; all People, of whatſoever Nation or Language, ſtill acknowledging *Sin* to be *Sin*, and that the *Diſpleaſing* the *Deity*, which they *worſhip*, is indeed an *Evil*, that ought to be carefully avoided. And, therefore, the very *Heathens* did not only upbraid *others*, with

with it, but likewiſe often check'd *themſelves* for it: And *all* Men *naturally* deſire to *ſeem*, though not to *be* Holy. But let *others* ſay what they will, I, for my *own* part, cannot but ſee *Sin* in *myſelf*, by the very Light of *Nature*. For, my Reaſon tells me, that if GOD be GOD, He muſt be *juſt* and *perfect*; and if I be *not ſo* too, I am *not like* Him, and, therefore, muſt needs *diſpleaſe* Him; it being impoſſible, any thing ſhould *pleaſe* Him, but what is *like* unto Him. And this *Diſformity* to the *Will* and *Nature* of GOD, is that which we call *Sin*, or which the Word *Sin*, in its *proper* Notion, brings into my Mind.

And being thus conſcious to myſelf, that I have *ſinn'd* againſt my *Maker*, I may reaſonably conclude, that as He is Omniſcient, and, by conſequence, a *Witneſs* of theſe my *Offences*, ſo muſt He likewiſe be *juſt* in the *Puniſhment* of them; for it cannot ſtand with His *Juſtice*, to *put up* ſuch *Offences*, without laying ſuitable *Puniſhments* upon the *Offender*. And theſe Puniſhments muſt be *infinite* and *eternal*; For, wherein doth the Nature of Divine Juſtice conſiſt, but in giving to *Sin* its juſt *Puniſhments*, as well as to *Vertue* its due *Rewards*? Now, that the Puniſhments of *Sin* in *this* World, is not ſo

much as it *deſerves*, nor, by conſequence, as much as, in Juſtice, *ought* to be laid upon it, to me is clear, in that every Sin being committed againſt an *infinite* GOD, deſerves *infinite* Puniſhment; whereas all the Puniſhments we ſuffer in *this* World cannot be any more than *finite*, the World itſelf being no more than *finite*, that we ſuffer them in.

UPON *theſe* Grounds, therefore, it is, that I am fully ſatisfy'd in my Conſcience, That I am a *Sinner*; That it cannot ſtand with the *Juſtice*, nor the *Exiſtence* of GOD that made me, to *pardon* my Sins, without *Satisfaction* made to His Divine *Juſtice* for them; and yet, That unleſs they *be* pardon'd, it is impoſſible for me to be *happy* here, or hereafter. And therefore muſt I look after *ſome* Religion, wherein I may be ſure, my *Sins* may be thus *pardon'd*, and my *Soul* made *happy*, wherein I may *pleaſe* GOD, and GOD may *bleſs* Me. Which that I may be the better able to diſcover, I ſhall take a brief Survey of *all* the Religions I ever heard of, or believe to be in the World.

NOW, tho' there be as many kinds of *Religions*, as *Nations*; yea almoſt as particular *Perſons* in the World; yet, may they all be reduc'd to theſe *Four*; the *Paganiſh*, *Mahometan*, *Jewiſh*, and *Chriſtian* Religion.

As

As to the *firſt*, 'tis indeed of a very large Extent, and comprehends under it all ſuch as neither acknowledge *Mahomet* to be a Prophet, nor expect a promiſed *Meſſiah*, nor believe in a Crucified JESUS: And, ſince 'tis the Majority of Numbers that uſually carries the Vogue, let me ſee, whether the *Paganiſh* Religion, being farther extended, and more generally profeſs'd than *any*, or indeed, *all* the reſt, be not the *true* Religion, wherein GOD is moſt rightly *worſhip'd*, and I may be the moſt certainly *ſav'd*. And here, when I take a View of this Religion, as it is diſpers'd through ſeveral Parts of *Aſia*, *Africa*, and *America*, I find them very devout in *worſhiping* their Deities, ſuch as they are, and they have great Numbers of them: Some worſhip the *Sun*, others the *Moon*, and *Stars*, others the *Earth* and other Elements, *Serpents*, *Trees*, and the like. And others again pay Homage and Adoration to Images, and Statues, in the Fashion of *Men* and *Women*, *Hogs*, *Horſes*, and other Shapes; and ſome to the *Devil* himſelf, as in *Pegu*, &c.

BUT now, to go no farther, *this* ſeems to me, at *firſt* Sight, to be a very *ſtrange* and *abſurd* Sort of Religion; or rather, 'tis quite the *Reverſe* of it. For the *true* Notion we have of Religion, is the *Wor-*

ſhiping the *true* GOD, in a *true* Manner; and this is the Worſhiping *falſe* Gods, in a *falſe* Manner. For, I cannot entertain any *other* Notion of GOD, *than* as One Supreme Almighty Being, who made and governs all things, and who, as He is a *Spirit*, ought to be *worſhip'd* in a *ſpiritual* Manner. And, therefore, as the very *Suppoſing* more Deities than one, implies a Contradiction; ſo the *Paying* Divine *Homage*, in a groſs, carnal Manner, to *material* and *corporeal* Beings, which are either the Work of *Mens* Hands, or, at beſt, but *Creatures* like ourſelves, which can neither *hear* nor *underſtand* what we ſay to them, much leſs *give* us what we deſire of them, is not *Religion*, but *Idolatry* and *Superſtition*, or rather *Madneſs* and *Deluſion*. So that *this* Religion, I ſee, if I ſhould *embrace* it, wou'd be ſo far from making me *happy*, that the more *zealous* I ſhould be *for* it, the more *miſerable* I ſhould be *by* it. For, He that *made* theſe things, cannot but be very angry at me, if I ſhould give that Worſhip to *them*, which is only due to *Himſelf*; and ſo, the Way whereby I expect my *Sins* ſhould be *pardon'd*, they would be more *increas'd*; it being a *Sin* againſt the very Light of *Nature*, to *preferr* any thing before GOD, or to *worſhip* any thing in

His

His ſtead: Therefore, leaving *theſe* to their ſuperſtitious *Idolatries*, and diabolical *Deluſions*, I muſt go and ſeek for the *true* Religion ſomewhere *elſe*.

THE next Religion, that hath the moſt Suffrages and Votes on its ſide, is the *Mahometan* Religion, ſo call'd from one *Mahomet* an *Arabian*, who, about a thouſand Years ago, by the Aſſiſtance of one *Sergius*, a *Neſtorian* Monk, compiled a Book in the *Arabian* Tongue, which he call'd *Alcoran*, which he made the Rule of his Followers Faith and Manners, pretending that it was ſent from Heaven to him, by the Hand of the Angel *Gabriel*.

THIS Book I have peruſed, and muſt confeſs, find *many* things in it *agreeable* to right *Reaſon*; as, That there is but *one* GOD, Gracious, and Merciful, the Lord of the whole Univerſe; That *this* GOD we are to *reſign* ourſelves wholly to; That all that *obey* Him ſhall be certainly *rewarded*, and all that *diſobey* Him, as certainly *puniſh'd*; and the like. But yet, I dare not venture my Soul upon it, nor become one of the Profeſſors of it; becauſe, as there are *many* things *conſonant*, ſo are there *many* things *diſſonant* to the *natural* Light that is implanted in me; as, That GOD ſhould *ſwear* by *Figs* and *Olives*, by *Mount Sinai*,

as

as this Book makes Him to do, in the Chapter of the *Figs*; That *Solomon* ſhould have an *Army* compoſed of *Men*, and *Devils*, and *Birds*; and, That he ſhould *diſcourſe* with a *Bird*, which acquainted him with the Affairs of the Queen of *Sheba*; and the like.

As to the Argument, whereby he wou'd perſuade us, that this Book was ſent from GOD, *viz.* That there are no *Contradictions* in it, I take it to be very *falſe* and *frivolous*; For, beſides that there are *many* Books compiled by *Men*, which have no *Contradictions* in them, it is certain, there are a great *many* plain *Contradictions* in *this* Book, which overthrow his Suppoſition. Thus, in the Chapter of the *Table*, he ſaith, that *All that believe in GOD, and the Reſurrection of the Dead, and have done Good Works, ſhall be ſav'd*; but, in the Chapter of *Gratification*, he ſaith, *All that do not believe in the* Alcoran *ſhall be deſtroy'd*; and ſo in the Chapter of *Hod*. In like manner, he tells us again, in the Chapter of the *Table*, that the Books of the *Old and New Teſtament* were ſent from GOD, and, at the ſame time, ſuppoſes, that the *Alcoran* was ſent from Him too; which to me ſeems impoſſible. For my *Reaſon* tells me, that GOD, who is *Truth* and *Wiſdom* itſelf, *cannot* be guilty

guilty of *Falſhood* or *Contradiction*. And if *theſe* Books *contradict* one another, as, it is evident, they *do*, in many inſtances; it is plain, GOD cou'd *not* be the *Author* of *both*; and, by conſequence, if the *Scripture* be *true*, the *Alcoran* muſt, of neceſſity, be *falſe*. To inſtance but in one Particular; the *Alcoran* ſays, in the Chapter of *Women*, GOD *hath no* Son; the *Scripture*, in *Matth.* iii. 17. GOD ſaid, of JESUS, *This is My beloved* Son, *in whom I am well pleaſed*: And, *Heb.* iv. 14. it expreſly calls *that* JESUS, the *Son of* GOD; and ſo in many *other* things. Now, it is *impoſſible*, that *both* theſe ſhould be *true*, or, by conſequence, that *that* ſhould be *true*, which ſays *both* are ſo.

BUT if *this* were granted, there is ſtill *another* Objection againſt this Religion; and that is, that the *Rewards* therein promis'd, will not avail to make me *happy*, tho' I ſhould be *Partaker* of them. For, all the *Promiſes* made to us in this *Paradiſe*, are but meer *ſenſible* Pleaſures; as, that we ſhall have all manner of *Herbs*, and *Fruits*, and *Drinks*, and *Women* with exceeding *great* and *black* Eyes, as in the Chapter of the *Merciful*, and of *Judgment*, and elſewhere; and ſuch Pleaſures as *theſe*, tho' they may, indeed, *affect* my *Body*, yet they *cannot* be the *Happineſs* of my *Soul*.

Indeed,

Indeed, I know not how *this* Book ſhould promiſe any *higher* Happineſs, than that of the *Body*, becauſe it ſhews no *Means* of *attaining* to it; it ſhews no *way*, how my *Sins* may be *pardon'd*, and ſo my *Soul* made *happy*. It ſaith, I confeſs, that GOD, is *gracious* and *merciful*, and *therefore* will *pardon* them; but my *Reaſon* tells me, that as GOD is *gracious* and *merciful*, and *therefore* will *pardon* Sin; ſo is He alſo *juſt* and *righteous*, and *therefore* muſt *puniſh* it. And how theſe *two* can ſtand *together*, is not manifeſted in the *Alcoran*; and, therefore, I dare not truſt my Soul with *it*.

THUS, upon diligent Search, have I found the *two* Religions, that are moſt *generally* profeſs'd, to have little or nothing of *Religion* in them. I ſhall therefore, in the *next* place, take a View of *that* Religion, which hath the *feweſt* Followers; and that is the *Jewiſh*. A Religion, not eſtabliſh'd by any *Humane* Laws, nor, indeed, *generally* profeſs'd in *any* Nation, but only by a Company of *deſpicable* People, ſcatter'd up and down the World; which, as the Prophet expreſſes it, *are become a Proverb of Reproach, and a By-word among all Nations whither they are driven.* The Principles of *this* Religion are contain'd in a Book, written in the *Hebrew* Tongue, which they call the תורה *Torah*, or *Law*, con-

compoſed of ſeveral *Precepts*, *Promiſes*, and *Threatnings*; together with *Hiſtories* of things *paſt*, and *Prophecies* of things to *come*: This Book, they ſay, was written by Men inſpir'd by GOD Himſelf; and, therefore, they avouch it not to be of a *Humane* Invention, but meerly of *Divine* Inſtitution.

THIS Book alſo I have diligently read and examin'd into, and muſt ingenuouſly confeſs, that, at the very *firſt* Glance, methought I read *Divinity* in it, and cou'd not but conclude, from the Majeſty of its Style, the Purity of its Precepts, the Harmony of its Parts, the Certainty of its Promiſes, and the Excellency of its Rewards, that it cou'd be deriv'd from no *other* Author, but GOD Himſelf. It is *here* only, that I find my *Maker* worſhip'd under the *proper* Notion of a *Deity*, as He is יהוה *Jehovah*; and that in the *right* Manner, for we are here commanded to *love and ſerve Him with all our Hearts, with all our Souls, with all our Might and Mind*, Deut. iv. 5. cap. x. 12. which is, indeed, the Perfection of all *true* Worſhip whatſoever. And as GOD is *here worſhipped* aright, ſo is the Happineſs, which is *here entail'd* upon this *true* Worſhip, the higheſt that it is poſſible a *Creature* ſhould be made *capable* of, being nothing leſs than the *Enjoyment* of *Him*

we

we *worſhip*, ſo as to have *Him* to be a GOD to *us*, and *ourſelves* to be a *People* to *Him*, Jer. xxxi. 33.

BUT that which I look upon, ſtill, as the *ſureſt* Character of the *true* Religion, is its holding forth the *way*, how I being a *Sinner*, can be inveſted with this *Happineſs*; or how GOD can ſhew His *Juſtice*, in *puniſhing* Sin in *itſelf*, and yet be ſo *Merciful*, as to *pardon* and *remit* it to *me*, and ſo receive me to His *Favour*; which the Religions I view'd *before*, did not ſo much as *pretend* to, or *offer* at all at. And *this* is what this Book of the *Law* does likewiſe diſcover to me, by ſhewing, that GOD Almighty would not viſit our Sins upon *ourſelves*, but upon *another* Perſon; that He wou'd appoint and ordain *one* to be our *Sponſor* or *Mediator*; who, by *His* infinite Merit, ſhou'd *bear* and *atone* for *our* Iniquities, and ſo ſhew His *Love* and *Mercy*, in *juſtifying* and *acquitting* us from our *Sins*, at the ſame time that He manifeſts His *Juſtice*, in *inflicting* the *Puniſhment* of them upon *this* Perſon in our ſtead. A Method ſo deep and myſterious, that if GOD Himſelf had not reveal'd it, I am confident no mortal Man cou'd ever have diſcover'd or thought of it!

NEITHER

NEITHER are there any Doubts and Scruples concerning this great Myſtery, but what this Book does clearly anſwer and reſolve; as will appear more plainly, from a diſtinct Conſideration of the ſeveral *Objections* that are urg'd againſt it.

AS, 1. *That it does not ſeem* agreeable *either to* Reaſon *or* Scripture, *that* one *Man ſhou'd bear the Sins of* another; *becauſe every Man has enough to do to bear his* own *Burden*; *And ſince Sin is committed againſt an* infinite GOD, *and* therefore *deſerves* infinite *Puniſhment*, *how can any* finite *Creature bear this* infinite *Puniſhment? eſpecially, it being due to ſo many Thouſands of People as there are in the World.*

BUT *this* Book ſufficiently unties this Knot for me, by ſhewing me, that it is not a meer *Man*, but GOD Himſelf, that wou'd *bear* theſe *my* Sins; even He, whoſe Name is יהוה צדקנו, *The Lord our Righteouſneſs*, Jer. xxiii. 6. where the *eſſential* Name of the moſt High GOD, which cannot poſſibly be given to any, but to *Him* who is the *Being* of *all* Beings, is here given to Him, who ſhou'd thus *bear my Sins*, and juſtify *my* Perſon; whence *David* alſo calleth Him *Lord*, Pſal. cx. 1. *Iſaiah* calleth Him, *The mighty GOD*, Iſa. ix. 6. Yea, and the *Lord of Hoſts* Himſelf, with His *own* Mouth, calls Him His *Fellow*, Zec. xiii. 7.

OBJ.

OBJ. 2. *But my* Reaſon *tells me, GOD is a* pure *Act, and, therefore, How can* He *ſuffer any* Puniſhments? *or, ſuppoſe He could, How can* one *Nature ſatisfy for the Offences of* another? *It was* Man *that ſtood guilty; and, How can it ſtand with the* Juſtice *of GOD, not to puniſh* Man *for the Sins he is guilty of?*

TO reſolve this Doubt, *this* Holy Book aſſures me, that this GOD ſhou'd become *Man*, expreſly telling me, that as His Name is *Wonderful, Counſellor, the Mighty GOD, the Everlaſting Father, the Prince of Peace*, ſo ſhou'd He be born a *Child*, and given as a *Son*, Iſa. ix. 6. And therefore, at the ſame time that the *Lord of Hoſts* calls Him His *Fellow*, He calls Him a *Man* too, *Againſt the Man that is My Fellow*, ſays the *Lord of Hoſts*, Zec. xiii. 7.

OBJ. 3. *But if* He *be Born, as* other *Men are*, He *muſt needs be a* Sinner *as* other *Men be; for ſuch as are born by natural* Generation, *muſt neceſſarily be born alſo in natural* Corruption.

TO remove this Obſtacle, *this* Holy Book tells me, that *A Virgin ſhall conceive and bear this Son, and His Name ſhall be Emanuel*, Iſa. vii. 14. And ſo being *begotten*, but not by a ſinful *Man*, Himſelf ſhall be a *Man*, but not a *ſinful* Man. And ſo being GOD and *Man*, He is every

every way fit to *mediate* betwixt GOD and Man, to *reconcile* GOD to me, and Me to GOD, that My Sins may be *pardon'd*, GOD's Wrath *appeas'd*, and ſo my Soul made *happy* in the Enjoyment of Him.

BUT there is one thing more yet, that keeps me from ſettling upon *this* Religion; and that is, the Expiration of the Time in which this Book promiſeth this Perſon ſhould come into the World; for it is expreſly ſaid, *Dan.* ix. 24. that *Seventy Weeks are determin'd upon thy People, and upon thy City, to finiſh the Tranſgreſſions, and to make an End of Sins, and to make Reconciliation for Iniquity, and to bring in everlaſting Righteouſneſs, and to ſeal up the Viſion and the Prophecy, and to anoint the moſt Holy.* From which *Anointing*, He is, in the next Verſe, call'd מָשִׁיחַ *Meſſiah*, the *Anointed*, (under which Name He is, from hence, expected by the *Jews*) and the Beginning of theſe Seventy Weeks is expreſly ſaid, *ver.* 25. to be *at the going forth of the Commandment to build and reſtore Jeruſalem.* Now, if we underſtand theſe Seventy Weeks in the largeſt Senſe, for Seventy Weeks or *Sabbaths of Years*, as it is expreſs'd *Lev.* xxv. 8. the Time of the *Meſſiah*'s Coming muſt have been but 490 Years after the Com-

mandment for the Building of the City; whereas, whether we underſtand it of the Decree and Command that *Cyrus* made, 2 *Chron.* xxxvi. 22, 23. *Ezr.* i. 1, 2, 3. or that which *Darius* made, *Ezr.* vi. or that *Artaxerxes* made, *cap.* vii. I ſay, whichſoever of theſe Decrees we underſtand this Prophecy of, it is evident, that it is above 2000 Years ſince they were *all* made; and, therefore, the Time of this Perſon's Coming hath been expir'd above 1600 Years at leaſt.

So likewiſe doth this Book of the Law (as they call it) aſſure us, that the *Scepter ſhall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh come*, Gen. xlix. 10. where the *Jews* themſelves, *Jonathan* and *Onkelos*, expound the Word, שילה *Shiloh* by משיח *Meſſiah*; and ſo doth the *Jeruſalem Targum* too. Now, it is plain, that there hath been neither Scepter nor Law-giver in *Judah*, nor any political Government at all among the *Jews*, for above 1600 Years; which plainly ſhews, either that their Prophecies and Expectations of a *Meſſiah* are falſe, or that He came into the World ſo many Ages ſince, as was here prefix'd.

So likewiſe it was expreſly foretold in this Book, that *the Glory of the Second Temple ſhould be greater than the Glory of the*

the Former, Hag. ii. 9. Now the *Jews* themſelves acknowledge, that there were Five of the principal things which were in the Firſt, wanting in the Second Temple, *viz.* 1. The *Ark*, with the *Mercy-Seat* and *Cherubim*. 2. The שכינה *Schechinah*, or Divine Preſence. 3. The *Holy Prophetical Spirit*. 4. The *Urim* and *Thummim*. 5. The *Heavenly Fire*: And from the Want of theſe Five things, they ſay, the Word אִכָּבֵד, *I will be glorified*, Hag. i. 8. wants an ה at the end, which, in Numeration, denotes Five. Yea, and when the very Foundation of the Second Temple was laid, the Old Men that had ſeen the Firſt, wept to ſee how far ſhort it was likely to come of the former, *Ezr.* iii. 12. To make up, therefore, the Glory of the Second Temple, to be greater than the Glory of the Firſt, notwithſtanding the Want of ſo many glorious things, they muſt, of Neceſſity, underſtand it of the Coming of the *Meſſiah* into it, who, *ver.* 8. is call'd, *The Deſire of all Nations*. Whereas the *Jews* themſelves cannot but confeſs, that This Temple hath been demoliſh'd above 1600 Years; and, therefore, it is impoſſible for the *Meſſiah* to come into it, and ſo for its Glory to be greater than the Glory of the Firſt Temple; and by conſequence, for the Word which they profeſs to believe in to be true.

INDEED, the Time of the *Meſſiah*'s Coming was ſo expreſly ſet down in theſe and the like Places, that *Elias*, one of their great *Rabbis*, gather'd from hence, that the World ſhould laſt 6000 Years, 2000 without the Law, 2000 under the Law, and 2000 under the *Meſſiah*, *Sanh. c.* 11. which Computation of the *Meſſiah*'s Coming, after 4000 Years, from the Beginning of the World, comes near the Time of the Scepter's Departing from *Judah*, and the End of *Daniel*'s Seventy Weeks. Which ſhews, that this *Rabbi* was fully convinc'd, that it was about *that* Time, that the *Meſſiah* ſhould come. And therefore it was likewiſe, that about 1600 Years ago, the *Jews* did ſo generally expect His Coming; and that ſo many did pretend to be the Perſon, as *Bar-Cozbah*, who about that time venting Himſelf to be the Man, almoſt the whole Nation unanimouſly concurr'd in following him; inſomuch that, as the *Jews* report, there were no leſs than 400000, or, as others, 500000 Men ſlain by *Adrian* the Emperor, in the City *Bitter*, all fighting in Defence of this pretended *Meſſiah*. There were likewiſe many others, that fanſy'd themſelves to be the Man, and were eſteem'd ſo by ſome, till manifeſtly convinc'd of their Error;

as

as we may read in a Book of theirs call'd שבט יהודה. And unto this Day, many of them hold, that He is already come, but that, by reaſon of their Sins, He is not yet reveal'd to them.

HENCE it is, that my natural *Reaſon* draws me into this *Dilemma*, that either *that* Book, which the *Jews* receive as the Word of GOD, is indeed *not* ſo; or elſe, that they do not rightly *apply* it: And ſo, that either *their* Religion is a *falſe* Religion, or elſe *their* Profeſſion of it is a *falſe* Profeſſion: And therefore, I muſt go hence, and ſeek me ſome *other* Religion to fix my Soul upon. Not as if my Reaſon told me, that *all* the Prophecies that I have mention'd here, were falſe in *themſelves*, but only that they *appear* ſo to this ſort of *Profeſſors*; for, for my *own* part, I cannot ſhake off my *Faith* in this *Law*, which they profeſs to *believe* in; eſpecially, now I have ſo ſeriouſly *perus'd* it, and ſo deliberately *weigh'd* and *conſider'd* of it. Neither can I believe, that ever any *Mahometan* or *Indian*, that did, without Prejudice, ſet Himſelf to read it through, and to examine every Particular, by the Light of unbyaſs'd *Reaſon*, could ſay, it was ever hatch'd in a *Humane* Brain; but that it is, indeed, of a *Heavenly* Stamp, and *Divine* Authority.

And, therefore, though I am forc'd, by the Strength of *Reaſon*, to ſhake Hands with *this* Religion, yet the *ſame* Reaſon will not ſuffer me to lay aſide that *Law*, which they do profeſs, but only their *Profeſſion* of it. So that, whatſoever Religion I ſettle upon, my natural *Conſcience* ſtill commands me to *ſtick cloſe* to this Book of the *Jewiſh* Law, and to *receive* and *entertain* it, as the Word of the glorious *Jehovah*, the *Being* of *all* Beings.

WELL, there is but *one* Religion more, *generally* profeſs'd in the World, that I am to ſearch into; which, if, upon *good* Grounds, I *cannot* fix upon, I ſhall be the moſt *miſerable* of all Creatures; and *that* is, the *Chriſtian* Religion, ſo nam'd from JESUS CHRIST, whoſe *Doctrine*, *Life*, and *Death*, is recorded by *four* ſeveral Perſons, in a Book which they call the *Goſpel*: And *this* Book appears to me to be of *undoubted* Authority, as to the Truth and Certainty of thoſe things that are therein recorded. For, if they had been *falſe*, both the *Perſons* that wrote them, and *He* of whom *they* wrote, had ſo many *malicious* Enemies ready, upon all occaſions, to *accuſe* them, that they had long ago been *condemn'd* for *Lyes* and *Forgeries*. But now, *theſe* Writings having been extant for above 1600 Years, and never

never ſo much as *ſuſpected*, but even, by the *worſt* of Enemies, acknowledg'd to be a *true* Relation of what paſs'd in the World about that time; my *Reaſon* will not permit me to be their *firſt* Accuſer, but enjoins me to *receive* them, under *that* Notion, in which they have been brought down to me through ſo *many* Generations, without *any* Interruption whatſoever. For this *general* Reception on *all* hands, is a *ſufficient* Ground for *me* to build my *Faith* upon, as to the *Truth* of the Relation, tho' not a *ſufficient* Ground to believe *every* thing contain'd in the Book to be the Word of GOD Himſelf: For, in *this* Particular, it is not the Teſtimony of *others* that I am to build upon, but its *own*: I may read its *Verity* in *Man's* Teſtimony, but its *Divinity* only in its *own* Doctrines.

THIS Book, therefore, I have alſo diligently perus'd, and find, it expreſly aſſerts, that JESUS CHRIST, whoſe *Life* and *Death* it records, was indeed *that* Perſon, who was long ago *promis'd* by GOD, and *expected* by the *Jews*: And that all the Prophecies under the Old *Law*, concerning that *Meſſiah*, God-Man, were actually *fulfill'd* in *this* Perſon; which, if, upon diligent Search, I can find to be *true*, I ſhall preſently ſubſcribe, both with Hand

and Heart, to *this* Religion. It is a Comfort to me, that it *acknowledgeth* the *Jewiſh* Law to be ſent from GOD; for, truly, if it did not, my Conſcience wou'd ſcarce permit me to give any *Credit* to it; being ſo fully convinc'd, that *that* Book is indeed of a higher *Extract*, than *humane* Invention, and of greater *Authority*, than *humane* Inſtitution. And therefore it is, that I cannot, I dare not *believe*, but that every particular *Prophecy* contain'd in it, either *is*, or *ſhall* be, certainly *fulfill'd*, according to every Circumſtance of *Time* and *Place* mention'd therein; and, by conſequence, that this *Prophecy*, in particular, concerning the *Meſſiah*'s Coming, is already *paſt*, the time wherein it was foretold he ſhould come, being ſo long ago expir'd. So that I do not now doubt, whether the *Meſſiah* be *come* or *no*, but whether *this* JESUS CHRIST, whom this Book of the *Goſpel* ſpeaks of, was indeed *the* Perſon. And *this* I ſhall beſt find out, by comparing the *Chriſtians* Goſpel with the *Jewiſh* Law; or the Hiſtories of CHRIST under the One, with the Prophecies of the *Meſſiah* under the Other; ſtill concluding, that if whatſoever was *foretold* concerning the *Meſſiah*, was *fulfill'd* in *this* JESUS CHRIST, then *He* was indeed *the Meſſiah* that was to come into the World. And,

to

to make this Compariſon the more exact, I ſhall run through the ſeveral Circumſtances that attended His Birth, Life, Death, Reſurrection, and Aſcenſion, and ſhew how punctually the Prophecies were fulfill'd in every Particular.

And firſt, for the *Birth* of the *Meſſiah*, the *Law* ſaith he was to be *born of the Seed of Abraham*, Gen. xxii. 18. and *David*, 2 Sam. vii. 12. and of *the Stem of Jeſſe*, Iſa. xi. 1. From whence He is frequently called, by the *Jews*, ברדוד *The Son of David.* The *Goſpel* ſaith Jesus Christ *was the Son of David, the Son of Abraham*, Matt. i. 2. The *Law*, that He *was to be born of a Virgin*, Iſa. vii. 14. The *Goſpel*, that *Mary, a Virgin, brought forth this* Jesus, Matt. i. 18. Luke i. 17, 31, 35. cap. ii. 5, 6, 7. The *Law*, that *He was to be born at Bethlehem Ephrata*, Mic. v. 2. The *Goſpel*, that this Jesus was born there, *Matt.* ii. 1. *Luke* iv. 5, 6.

The *Law* ſays, that He was to be *brought out of Egypt*, Hoſ. xi. 1. The *Goſpel*, that Jesus was *called* thence, *Matt.* ii. 19, 20. The *Law* ſaith, that *one ſhould go before the Meſſiah*, Mal. iii. 5. and ſhould *cry in the Wilderneſs*, Iſa. xl. 3. The *Goſpel*, that *John Baptiſt* did ſo before Christ, *Matt.* iii. 1, 3. Mark i. 2, 3. The *Law*, that the *Meſſiah* ſhould *preach the Doctrine*

of Salvation in Galilee, who, ſitting before in Darkneſs, ſhould ſee great Light, *Iſa.* ix. 1, 2. The *Goſpel*, that JESUS did ſo, *Matt.* iv. 12, 23. The *Law*, that in the *Meſſiah*'s Days, the *Eyes of the Blind ſhould be opened*, and the *Ears of the Deaf ſhould be unſtopp'd*, and the *Lame leap*, and the *Tongue of the Dumb ſing*, Iſa. xxxv. 5, 6. The *Goſpel*, that it was ſo in the Days of JESUS CHRIST, *Matt.* iv. 23. *cap.* xi. 5. But for all theſe Wonders and Miracles, the *Law* ſaith, they *ſhould hear, but not underſtand; and ſee, yet not perceive*, Iſa. vi. 9. And the *Goſpel*, that *ſeeing they did not ſee, and hearing they did not hear, neither did they underſtand*, Matt. xiii. 13. Mark iv. 12. The *Law*, that He ſhould be *deſpiſed and rejected of Men, a Man of Sorrows, and acquainted with Grief*, Iſa. liii. 3. The *Goſpel*, that JESUS CHRIST *had no where to lay his Head*, Matt. viii. 20. *His Soul was exceeding ſorrowful, even unto Death*, Matt. xxvi. 38. yea, He was in *an Agony*, and His *Sweat was as Drops of Blood*, Luke xxii. 24. ſo well was He acquainted with Grief. The *Law* ſays, that He ſhould *ride into Jeruſalem upon an Aſs, and upon a Colt the Foal of an Aſs*, Zec. ix. 9. And the *Goſpel*, that JESUS CHRIST, *as he was going to Jeruſalem, having found an Aſs, ſate thereon*, John xii. 14. Matt. xxi. 6.

At which time, the *Law* ſaith, the People ſhould cry, *Hoſannah, bleſſed is he that cometh in the Name of the Lord*, Pſal. cxviii. 26. The *Goſpel*, that the *Multitude* did ſo to CHRIST, *Matt.* xxi. 9. The *Law*, that *one of his own familiar Friends, in whom He truſted, which did eat of His Bread, ſhould lift up his Heel againſt Him*, Pſal. xli. 9. The *Goſpel*, that *Judas*, who was one of CHRIST's Diſciples, and ſo eat of His Bread, did betray Him into the Hands of the *Jews*, Matt. xxvi. 47. Luke xxii. 46. The *Law*, that He ſhould be *prized at, and ſold for, thirty Pieces of Silver*, with which ſhould be *bought the Potters Field*, Zec. xi. 12, 13. The *Goſpel*, that they covenanted with *Judas*, to betray JESUS for Thirty Pieces of Silver, *Matt.* xxvi. 15. with which they afterwards *bought the Potters Field*, cap. xxvii. 7. The *Law*, that He *ſhould be numbred amongſt Tranſgreſſors*, Iſa. liii. 12. The *Goſpel*, that JESUS was *crucified betwixt two Thieves*, Mark xv. 27. Matt. xxvii. 38. The *Law*, that He *ſhould be wounded and bruiſed*, Iſa. liii. 5. The *Goſpel*, that *they ſcourged* JESUS, *Matt.* xxvii. 20. and *ſmote Him*, Mark xv. 19. The *Law* ſaith, they ſhould *pierce His Hands and Feet*, Pſal. xxii. 19. Zec. xii. 10. The *Goſpel*, that *they crucified* JESUS, *Matt.* xxvii. 35. *Luke* xxiii. which was

a *Death* wherein they uſed to *pierce* the *Hands* and *Feet* of thoſe that were put to Death, and nail them to the Croſs. But though they ſhould *pierce* His *Fleſh*, yet the *Law* ſaith, they ſhould not *break His Bones, no not one of them*, Exod. xii. 46. Num. ix. 12. Pſal. xxxiv. 20. The *Goſpel*, that they *brake not the Legs of* CHRIST, *John* xix. 33, 36. The *Law*, that they that ſhould *ſee Him, ſhould laugh Him to ſcorn, ſhoot out their Lips, and ſhake their Heads, ſaying, He truſted in the Lord that He would deliver Him, let Him deliver Him, ſeeing He delighted in Him*, Pſal. xxii. 8. The *Goſpel*, that the Scribes and Elders did ſo to CHRIST, *Matt.* xxvii. 42, 43. The *Law* ſaith, they ſhould *give Him Gall for Meat, and Vinegar to drink*, Pſal. lxix. 21. And the *Goſpel*, that they gave CHRIST *Vinegar to drink, mingled with Gall*, Matt. xxvii. 34, 48. The *Law*, that they ſhould *part His Garments amongſt them, and caſt Lots upon His Veſture*, Pſal. xxii. 19. The *Goſpel*, that they *parted* JESUS's *Garments, caſting Lots*, Matt. xxvii. 35. John xix. 23, Mark xv. 24.

AND as for the *Time* of *this* JESUS's *coming* into the *World*, it is certain, that *this* JESUS came before the *ſecond Temple was demoliſh'd*; for it is ſaid, that He *went into it*, Matt. xix. 45. yea, Himſelf *taught dai-*

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ly in it, ver. 47. by which means the *Glory of the Second Temple was greater than the Glory of the First*, according to the Prophecy, *Hag.* ii. 9. And as for *Jacob*'s Prophecy, that the *Scepter ſhould not depart from Judah, nor the Law-giver, till Shiloh*, or the *Meſſiah, come*, Gen. xlix. 10. it is certain, that it did not depart from *Judah*, till *Herod*, by the Senate of *Rome*, was made King of *Judea*, in whoſe Days this JESUS was born, *Matt.* ii. 8. *Luke* i. 5. And ſo did *Daniel*'s 70 Weeks, or 490 Years exactly reach unto, and were determined in, the Days of this JESUS, as might eaſily be demonſtrated. So that *all* the Old Prophecies, concerning the *Time* of the *Meſſiah*'s *Coming*, are perfectly *fulfill'd* in this JESUS of *Nazareth*.

BUT farther, the *Law* ſaith, that tho' the *Meſſiah* ſhould be crucified, *yet GOD would not leave His Soul in Hell, nor ſuffer His Holy one to ſee Corruption*, Pſal. xvi. 10. and that, *when GOD ſhould make His Soul an Offering for Sin, He ſhould ſee His Seed, and prolong His Days*, Iſa. liii. 10. which plainly implies, that tho' the *Meſſiah* ſhould *die*, yet he ſhould *riſe* again, and that within *few* Days too, otherwiſe He would have ſeen *Corruption*. Now the *Goſpel* ſaith, that this JESUS *roſe from the Dead*, Matt. xxviii. 6. Luk. xxiv. 6. and that He was *ſeen*

of

of ſeveral *after His Reſurrection*, as of *Mary Magdalen*, Matt. xxviii. 9. *of the eleven Diſciples*, ver. 16, 17, 18. Mark xvi. 14. of the *two that were going to Emaus*, Luke xxiv. 13, 14, 15. of *Peter*, ver. 34. and of the *Diſciples that were gather'd together, the Door being ſhut*, John xx. 19. And, to be ſure it was *Himſelf*, and not an *Apparition*, *Thomas*, one of the twelve, *thruſt his Hands into His Side*, and found it *Fleſh* and *Blood* indeed, as before, *John* xx. 27. *And He eat before them*, Luke xxiv. 43. which it is impoſſible for a *Spirit* to do; yea, *He was ſeen of above five hundred at one time*, 1 Cor. xv. 6. and of *Paul himſelf*, ver. 8. Neither did He lie ſo long as to *ſee Corruption*, for He was *buried* but *the Day before the Sabbath*, Mark xv. 42. and *roſe* the Day after, *cap.* xvi. 1.

Lastly, He was not only to *riſe* again, but the *Law* ſaith, *He was to aſcend on high, to lead Captivity captive, and to give Gifts to Men*, Pſal. lxviii. 18. Now this cannot but be an *undoubted* Character of the *Meſſiah*, not only to *riſe* from the *Dead*, but to *aſcend* up to *Heaven*, and thence to *diſperſe* His *Gifts* amongſt the Children of *Men*; and that Jesus did ſo, is likewiſe evident from the *Goſpel*; for, *after He had ſpoken with them, He was received up into Heaven, and there ſate at the Right Hand*

of

of GOD, Matt. xvi. 19. Luke xxiv. 51. And He gave Such *Gifts to Men*, as that His Diſciples, of a ſudden, were enabled *to ſpeak all manner of Languages*, Acts ii. 8. to *work* many *Signs and Wonders*, cap. v. 12. to *heal all manner of Diſeaſes*, ver. 15, 16. yea, *with a Word* ſpeaking, to *cure a Man lame from his Mother's Womb*, cap. iii. 6, 7.

THUS the *Goſpel* ſeems, to me, to be a perfect *Tranſcript* of the *Law*, and the *Hiſtories* of JESUS nothing elſe but the *Prophecies* of CHRIST turn'd into an *Hiſtory*. And, when to this I join the Conſideration of the *Piety* of the *Life* which This Man *led*, the *Purity* of the *Doctrine* which He *taught*, and the *Miraculouſneſs* of the *Works* He *wrought*, I *cannot* but be farther *confirm'd* in the *Truth* of what is *here* related. For, the *Miracles* which He wrought, as the *Healing of the Sick with a Word of his Mouth*, *Raiſing the Dead*, *Feeding ſo many Thouſands*, *with Five Loaves*, and the like, were ſo *powerful* and *convincing*, that His very *Enemies*, that would not *believe* Him to be the *Meſſiah*, could ſcarce *deny* Him to be a GOD, *Joſeph. Antiq. l.* xviii. *c.* 4. And it is, to this Day, a *Tenet* amongſt *ſome* of them, that the *Miracles*, which JESUS did, were *not* the *Deluſions* and *Jugglements* of the *Devil*, but *real* Miracles, wrought, as they ſay,

by

by the *Vertue* of the *Name* of GOD יהוה *Jehovah*, which He had gotten out of the Temple. By which, 'tis plain, they *acknowledg'd* GOD to be the *Author* of them, which I cannot ſee how He ſhou'd *be*, unleſs they were *agreeable* to His *Will*, and for the *Glory* of His *Name*.

NEITHER was the *Doctrine* of the *Goſpel* only *eſtabliſh'd* at the *firſt*, but likewiſe *propagated* by Miracles *afterwards*, as it was neceſſary it *ſhou'd* be. For, if it had been propagated *without* Miracles, *that* itſelf had been the greateſt *Miracle* of *all*. It was, no doubt, a great *Miracle*, that a Doctrine ſo much *contrary* to *Fleſh* and *Blood*, ſhould be *propagated* by *any* means whatſoever; but a far *greater*, that it ſhou'd be *propagated* by a Company of *ſimple* and *illiterate* Men, who had neither *Power* to *force*, nor *Eloquence* to *perſuade* Men to the Embracing of it. For, Who wou'd have thought, that ſuch Perſons as *theſe* were, ſhould ever make *any* of the *Jews*, who expected a *King* for their *Meſſiah*, to advance them to Temporal Dignities, *believe* that *that* JESUS, whom themſelves *ſcourg'd* and *crucified* at *Jeruſalem*, was *the* Perſon? Or, that *they* ſhould be able to *propagate* the *Goſpel* amongſt the *Gentiles* alſo, who neither *believ'd* in the *true* GOD, nor *expected*

pected any thing of a *Meſſiah* to come and redeem them. But this *they* did, and brought over, not only *many* Perſons, but whole *Nations* and *Countries* to the Profeſſion of the *Goſpel*; propagating this moſt Holy *Doctrine* amongſt the moſt *barbarous* and *ſinful* People in the World, maugre all the Oppoſition that the World, the Fleſh, and the Devil, could make againſt it. Now, can any Man, that exerciſeth his Reaſon, think they did all *this*, purely by their *own* Strength? No ſure, none of theſe wonderful Effects cou'd ever have been produc'd by any thing leſs than the Wiſdom, and Power, and Faithfulneſs of their Lord and Maſter, whoſe Service they were engag'd in, and who promis'd to be with them *to the End of the World*, *Matt.* xxviii. 20. Queſtionleſs, it was no thing elſe but the Spirit of the moſt High GOD, that went along with them, and accompany'd the Word they preach'd; otherwiſe it never could have made ſuch deep Impreſſion upon the Hearts of them that heard it, as not only to command their Attention, but to hinder them from reſiſting, when they ſtrove and endeavour'd to do it, the Power and Authority by which the Diſciples ſpake.

And now, methinks, I begin to perceive this Divine Spirit is come upon *me*

too, and ſeems, by its powerful Influence, to be working up my Heart into a thorow Perſuaſion, that it is CHRIST, and CHRIST alone, I am to caſt my Soul upon; that it is He alone, that is the Way to Life, and His Word alone, the Word of Life, which *whoſoever believes, and is baptiz'd into, ſhall be ſav'd, and he that believeth not, ſhall be damn'd.* Away, then, with your *Paganiſh* Idolatries, your *Mahometan* Superſtitions, and *Jewiſh* Ceremonies; it is the *Chriſtian* Religion alone, that I am reſolv'd to live and die in, becauſe 'tis *this* alone, in which I am taught to *worſhip* GOD aright, to obtain the *Pardon* and *Remiſſion* of my *Sins*, and to be made eternally *happy*. And, ſince all its Doctrines and Precepts are contain'd in the Holy Scriptures, it is neceſſary, that I ſhould aſſent unto them, as a ſtanding Revelation of GOD's Will, and an eternal Treaſure of Divine Knowledge; whereby all that ſincerely believe in CHRIST, may be ſufficiently inſtructed, as well as thorowly furniſh'd unto every good Word and Work.

WITHOUT any more ado, therefore, I believe, and am verily perſuaded, that all the Books of the ancient *Law*, with all thoſe that have been receiv'd into the Canon of the Scripture by the Church of GOD, ſince the Coming of CHRIST, which

which we call the *New Teſtament*; I ſay, that all *theſe* Books, from the Beginning of *Geneſis*, to the End of the *Revelations*, are indeed the Word of the Eternal GOD, dictated by His Own Spirit, unto ſuch as Himſelf was pleas'd to employ in the Writing of them; and that they contain in them a perfect and complete Rule of Faith and Manners; upon the due Obſervance of which, I cannot fail of worſhipping and ſerving GOD, in ſuch a Manner, as will be acceptable to Him here, and of enjoying hereafter *thoſe exceeding great and precious Promiſes*, that He has reſerv'd in Heaven, for ſuch as do ſo.

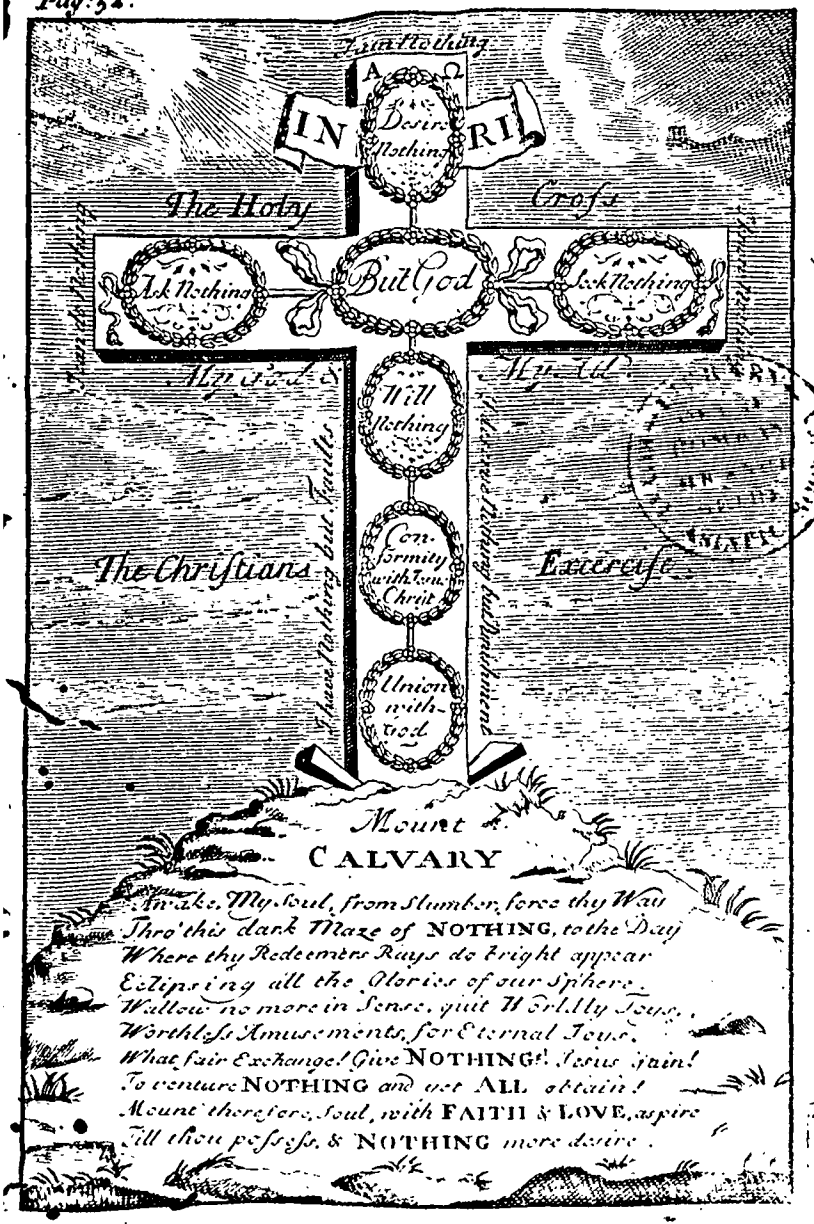
UNTO theſe Books, therefore, of the *Law* and *Goſpel*, I am reſolv'd, by His Grace that wrote them, to *conform* all the enſuing *Articles* of my *Faith*, and all the *Actions* and *Reſolutions* of my *Life*. Inſomuch that whatſoever I find it hath pleas'd His Sacred Majeſty herein to *aſſert*, I believe it is My Duty to *believe*; and whatſoever He hath been pleas'd to *command* me, I believe it is My Duty to *perform*.

ARTICLE III.

I believe, that as there is One GOD, ſo this One GOD is Three Perſons, Father, Son, and Holy Ghoſt.

THIS, I confeſs, is a *Myſtery* which I cannot poſſibly *conceive*, yet 'tis a *Truth* which I can eaſily *believe*; yea, *therefore* it is ſo *true*, that I can eaſily *believe* it, becauſe it is ſo *high*, that I cannot poſſibly *conceive* it; for it is impoſſible, any thing ſhould be true of the Infinite *Creator*, which can be fully expreſs'd to the Capacities of a Finite *Creature*: And, for this Reaſon, I ever did, and ever ſhall, look upon *thoſe* Apprehenſions of GOD to be the *trueſt*, whereby we apprehend Him to be the moſt *incomprehenſible*; and that to be the moſt *true* of GOD, which ſeems moſt *impoſſible* unto Us.

UPON this Ground, therefore, it is, that the *Myſteries* of the *Goſpel*, which I am leſs able to *conceive*, I think myſelf the more obliged to *believe*; eſpecially, this Myſtery of Myſteries, the *Trinity* in *Unity*, and *Unity* in *Trinity*, which I am ſo far from being able to *comprehend*, or indeed


Fear Nothing
A
Ω
IN
Desire
Nothing
RI
The Holy
Cross
Ask Nothing
But God
Seek Nothing
Will
Nothing
Con-
formity
with Jesus
Christ
Union
with-
God
The Christians
Exercise
Mount
CALVARY
Awake, My Soul, from Slumber, force thy Way
Thro' this dark Maze of NOTHING, to the Day
Where thy Redeemers Rays do bright appear
Eclipsing all the Glories of our Sphere.
Wallow no more in Sense, quit Worldly Joys,
Worthless Amusements, for Eternal Joys.
What fair Exchange! Give NOTHING! Jesus gain!
To venture NOTHING and not ALL obtain!
Mount therefore, Soul, with FAITH & LOVE, aspire
Till thou possess, & NOTHING more desire.

deed to *apprehend*, that I cannot ſet my-ſelf ſeriouſly to *think* of it, or to ſcrew up my *Thoughts* a little concerning it, but I immediately *loſe* myſelf, as in a Trance, or Extaſy: That GOD the *Father* ſhould be one *perfect* GOD of *Himſelf*, GOD the *Son* one *perfect* GOD of *Himſelf*, and GOD the *Holy Ghoſt* one *perfect* GOD of *Himſelf*; and yet theſe *Three* ſhould be but *One* perfect GOD of *Himſelf*; ſo that One ſhould be perfectly Three, and Three perfectly One, that the Father, Son, and Holy Ghoſt ſhould be Three, and yet but One; but One, and yet Three! O Heart-amazing, Thought-devouring, unconceivable Myſtery! Who cannot believe it to be true of the Glorious Deity? Certainly, none but ſuch as are able to apprehend it, which, I am ſure, I cannot, and believe, no other Creature can. And, becauſe no Creature can poſſibly conceive how it ſhould be ſo, I therefore believe it really to be ſo, *viz.* That the Being of all Beings is but One in Eſſence, yet Three in Subſiſtence; but One Nature, yet Three Perſons; and that thoſe *Three* Perſons in that *One* Nature, tho' abſolutely *diſtinct* from one another, are yet but the *ſame* GOD. And I believe, theſe Three Perſons in this One Nature, are indeed to one *another*, as they

are expreſs'd to be to *us*; that the One is really a Father to the Other, that the Other is really a Son to Him, and the Third the Product of Both; and yet, that there is neither Firſt, Second, nor Third, amongſt them, either in Time, or Nature. So that He that begat was not all before Him that was begotten, nor He that proceeded from them Both, any whit after either of them. And, therefore, that GOD is not term'd Father, Son, and Holy Ghoſt, as if the Divine Nature of the One ſhould beget the Divine Nature of the Second; or the Divine Nature of the Firſt and Second ſhould iſſue forth the Divine Nature of the Third; (for then there would be three Divine Natures, and ſo three Gods eſſentially diſtinct from one another; by this means alſo, only the Father would be truly GOD, becauſe He only would be eſſentially of and from Himſelf, and the other Two from Him:) But what I think myſelf oblig'd to believe, is, that it was not the Divine *Nature*, but the Divine *Perſon* of the *Father*, which did, from Eternity, beget the Divine *Perſon* of the *Son*; and from the Divine *Perſons* of the *Father* and of the *Son*, did, from Eternity, proceed the Divine *Perſon* of the *Holy Ghoſt*; and ſo, One not being before the Other, in Time or Nature,

ture, as they are from Eternity Three perfectly-diſtinct Perſons, ſo they are but One coeſſential GOD. But dive not, O my Soul, too deep into this bottomleſs Ocean, this Abyſs of Myſteries! 'Tis the Holy of Holies, preſume not to enter into it; but let this ſuffice thee, that He, who beſt knows Himſelf, hath avouch'd it of Himſelf, and therefore thou ought'ſt to believe it. See *Matt.* xxviii. 19. *Go ye, therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt.* And again, 1 *John* v. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.*

ARTICLE IV.

I believe, that I was conceiv'd in Sin, and brought forth in Iniquity; and that, ever ſince, I have been continually conceiving Miſchief, and bringing forth Vanity.

THIS Article of my Faith I muſt of *neceſſity* believe, whether I *will* or *no*; for if I could *not* believe it to be *true*, I ſhould *therefore* have the more Cauſe to

believe it to *be* ſo; becauſe, unleſs my Heart was *naturally* very ſinful and corrupt, it would be impoſſible for me *not* to *believe* that which I have ſo much Cauſe continually to *bewail*; or, if I do not *bewail* it, I have ſtill the more Cauſe to *believe* it; and, therefore, am *ſo* much the *more* perſuaded *of* it, by *how* much the *leſs* I find myſelf affected *with* it. For, certainly, I muſt be a hard-hearted Wretch indeed, ſteep'd in Sin, and fraught with Corruption to the higheſt, if I know myſelf ſo oft to have incenſed the Wrath of the moſt High GOD againſt me, as I do, and yet not be ſenſible of my natural Corruption, nor acknowledge myſelf to be, by Nature, a Child of Wrath, as well as others. For, I verily believe, that the Want of ſuch a due Senſe of myſelf, argues as much Original Corruption, as Murder and Whoredom do Actual Pollution. And, I ſhall ever ſuſpect thoſe to be the moſt under the Power of that Corruption, that labour moſt, by Arguments, to diveſt it of its Power.

AND, therefore, for my *own* part, I am reſolv'd, by the Grace of GOD, never to go about to *confute* That by *wilful* Arguments, which I find ſo *true* by *woful* Experience. If there be not a bitter Root in my Heart, whence proceeds ſo much bitter

bitter Fruit in my Life and Converſation? Alas! I can neither ſet my Head nor Heart about any thing, but I ſtill ſhew myſelf to be the ſinful Offſpring of ſinful Parents, by being the ſinful Parent of a ſinful Offſpring: Nay, I do not only betray the inbred Venom of my Heart, by poiſoning my *common* Actions, but even my moſt *religious* Performances alſo, with Sin. I cannot pray, but I ſin; I cannot hear, or preach, a Sermon, but I ſin; I cannot give an Alms, or receive the Sacrament, but I ſin; Nay, I cannot ſo much as confeſs my Sins, but my very Confeſſions are ſtill Aggravations of them; my Repentance needs to be repented of, my Tears want Waſhing, and the very Waſhing of my Tears needs ſtill to be waſh'd over again with the Blood of my Redeemer. Thus, not only the Worſt of my Sins, but even the Beſt of my Duties, ſpeak me a Child of *Adam*. Inſomuch that whenſoever I reflect upon my paſt Actions, methinks I cannot but look upon my whole Life, from the time of my Conception to this very Moment, to be but as one continued Act of Sin.

And whence can ſuch a continued Stream of Corruption flow, but from the corrupt Ciſtern of my Heart? And whence can that corrupt Ciſtern of my Heart be fill'd,

fill'd, but from the corrupt Fountain of my Nature? Ceaſe, therefore, O my Soul, to gainſay the Power of Original Sin *within* thee, and labour now to ſubdue it *under* thee. But, why do I ſpeak of my ſubduing this Sin Myſelf? Surely, this would be both an Argument of it, and an Addition to it. *'Tis to Thee, O my GOD, who art both the Searcher and Cleanſer of Hearts, that I deſire to make my Moan! 'Tis to Thee I cry out in the Bitterneſs of my Soul, O wretched Man that I am, who ſhall deliver me from the Body of this Death? Who* ſhall? *Oh! Who* can *do it, but Thyſelf? Ariſe Thou, therefore, O my GOD, and ſhew Thyſelf as infinitely Merciful in the Pardoning, as Thou art infinitely Powerful in the Purging away my Sins!*

ARTICLE

ARTICLE V.

I believe, the Son of GOD became the Son of Man, that I, the Son of Man, might become the Son of GOD.

H! How comfortably does this raiſe me, from the loweſt Abaſement of Sin and Miſery, which I have before acknowledg'd to be my Natural State, to the higheſt Exaltation of Happineſs and Glory, in a Spiritual one! This is that great Article of Faith, by which all the Benefits of our Saviour's Death and Paſſion are made over to me in the New Covenant, and by which, if I perform the Conditions therein requir'd, I ſhall not only be retriev'd from the Bondage and Corruption that is inherent in me, as a Child of Wrath, but be juſtify'd and accepted as the Son of GOD, and be made a Joint-Heir with CHRIST. This is a Point of the greateſt Moment and Concern, which, by the Grace and Aſſiſtance of Him of whom I ſpeak, and whom I thus believe, I ſhall, therefore, be the more exact and particular

lar in the ſearching and examining into.

NOW, when I ſay, and believe, that GOD became *Man*, I do not *ſo* underſtand it, as if the *Divine* Nature took upon it a *Humane* Perſon, but that a *Divine* Perſon took upon Him the *Humane* Nature, *i. e.* it was not the Divine Nature in *general*, without reſpect to the *Perſons*, but *one* of the *Perſons*, in the *Divine* Nature, which took *Fleſh* upon Him. And yet, to ſpeak preciſely, it was not the Divine *Perſon* abſtracted or diſtinct from the Divine *Nature*, but it was the *Divine* Nature in that *Perſon* which thus took upon it the *Humane*. And this was not the Firſt or Third, but the Second Perſon only in the Sacred Trinity, that thus aſſum'd our Nature; as, conſidering the myſterious Order and OEconomy of the Divine Perſons, it ſeems to be neceſſary that it ſhou'd.

FOR, firſt, The *Father* could *not* have became this *Son* of *Man*, becauſe, then, He that *had* begotten from Eternity, ſhould have *been* begotten in Time; by which means, as He was the Father to the Son, ſo would the Son alſo have been the Father unto Him; and ſo the Order betwixt the Father and the Son deſtroy'd.

NOR,

NOR, ſecondly, cou'd the *Holy Ghoſt* have taken our Nature upon Him, becauſe the Bond of *Perſonal* Union betwixt the *Divine* and *Humane* Nature, is from the *Spirit*, (and thence it is, that every one that is Partaker of CHRIST's *Perſon*, is Partaker of His *Spirit* alſo) which cou'd not be, if the *Spirit* itſelf had been the Perſon *aſſuming*. For, I cannot conceive, how the *ſame* Perſon could unite itſelf, by itſelf, to the *aſſum'd* Nature: And therefore we read, that in the Virgin's Conception of our Saviour, it was neither the *Father*, nor the *Son* Himſelf, but the *Spirit* of the moſt High, which did *overſhadow her*, Luke i. 35.

AND, farther, if the *Holy Ghoſt* had been my *Redeemer*, who ſhould have been my *Sanctifier?* If He had died *perſonally* for me, who ſhould have applied His Death *effectually* to me? That I cou'd not do it *Myſelf*, is, beyond Contradiction, evident; and that either the *Father*, or the *Son*, ſhou'd do it, is not agreeable to the Nature or Order of the Divine Operations; they, as I believe, never acting any thing *ad extra*, perſonally, but by the *Spirit* proceeding from them both. And therefore it is, that CHRIST, to comfort His Diſciples after His Death, promiſeth them, in His Life-time, that He would

would ſend them the *Comforter*, John xvi. 7. which is *the Spirit of Truth*, ver. 13. He doth not ſay, He will come again *perſonally*, but *Myſtically* to them, by His *Spirit*.

BUT now, that the *Spirit*, whoſe Office it is to *apply* the *Merit* and *Mediation* of *God-Man* to *me*, could *not* have done it, if *Himſelf* had been that *God-Man*, ſeems to me as clear and manifeſt as the other: For, if *He* had done it, He ſhould either have done it by the *Father*, by the *Son*, or by *Himſelf*. He could not do it by the *Father*, nor the *Son*, becauſe He does nothing *by* Them, but all things *from* Them. The Father acts *in* the Son by the Spirit, the Son *from* the Father by the Spirit, the Spirit *from* the Father and the Son. And therefore it likewiſe follows, that as the *Spirit* could not unite Itſelf *before*, ſo neither can it apply Itſelf *here*, to the *Humane* Nature; for; to *aſſume* the *Humane* Nature into the *Divine*, and to *apply* the *Divine* Nature to the *Humane*, are two *diſtinct* Offices, and, therefore, to be perform'd by two *diſtinct* Peſons. The *firſt* could have been done *only* by one that was really *Man*, as well as GOD; the *other*, *only* by one that was meerly GOD, and not *Man*.

AND that muſt needs be ſo; for, otherwiſe, GOD ſhould act upon Man by *Man*, by

by the Perſon *Man*, as well as GOD; and by Conſequence, all the Diſpenſations of His Grace towards us, would have been ſtopp'd in the Frailty of the *humane*, though *perfect*, Nature. So that it would have avail'd me nothing, if the *Spirit* had taken my Nature upon Him; becauſe, tho' *He* had aſſumed the *Humane*, I could not thence have participated of the *Divine* Nature; Nay, *therefore* I could not have participated of This, *becauſe* He had aſſumed That, by which *alone* I could be brought into this Capacity; and ſo, by this means, I ſhould be farther off than I was before.

AND, laſtly, as, if the *Father* had become *Man*, there would have been two *Fathers*; ſo, if the *Spirit* had become *Man*, there would have been two *Sons*, the Second Perſon begotten from Eternity, and the Third Perſon begotten in Time. But now, by the *Son*'s taking our Nature upon Him, theſe and far greater Difficulties are avoided, which we might eaſily perceive, could we ſufficiently dive into the Depth of that Wiſdom of the *Father*, in ſending His *Son*, rather than His *Spirit*, or coming *Himſelf* in His own Perſon. Howſoever, to us it cannot but ſeem moſt equitable, (if Reaſon may hold the Balance) that He, who is the *middle* Perſon, betwixt the

Father

Father and the *Spirit*, ſhould become the Mediator betwixt GOD and *Man*; and that He, who is the Son of GOD in the glorious Trinity, ſhould become the Son of *Man* in this gracious Myſtery.

BUT, on the other ſide, as it was not the Divine *Nature*, but a Divine *Perſon* that *did* aſſume, ſo neither was it a Humane *Perſon*, but the Humane *Nature*, that *was* aſſumed; for otherwiſe, if He had aſſumed the Perſon of any *one* Man in the World, His Death had been beneficial to none but *him*, whoſe Perſon He thus aſſumed, and repreſented. Whereas, now that He has aſſum'd the Nature of Man in *general*, *all* that partake of *that* Nature, are capable of partaking of the Benefits He purchas'd for us, by dying in our ſtead. And thus, under each *Adam*, as the Repreſentation *was* univerſal, ſo were the Effects *deſign'd* to be: *For as in Adam all died, even ſo in* CHRIST *ſhall all be made alive*, 1 Cor. xv. 22.

AGAIN, When I ſay, the Son of GOD became the Son of *Man*, I do not mean, as if, by this, He ſhould ceaſe to be, what He was before, the Son of GOD; for He did not leave His *Godhead* to take upon Him the *Manhood*; but I believe He took the *Manhood* into His *Godhead*;

He

He did not put off the one to put on the other, but He put one upon the other: Neither do I believe, that the Humane Nature, when aſſumed into the Divine, ceaſed to be Humane; but as the Divine Perſon ſo aſſumed the Humane Nature, as ſtill to remain a Divine Perſon, ſo the Humane Nature was ſo aſſumed into a Divine Perſon, as ſtill to remain a Humane Nature: GOD, therefore, ſo became Man, as to be both perfectly GOD, and perfectly Man, united together in one Perſon.

I ſay, in *one* Perſon; for if He ſhould be GOD and Man in *diſtinct* Perſons, this would avail me no more, than if He ſhould be GOD only, and not Man, or Man only, and not GOD; becauſe the Merit and Value both of His active and paſſive Obedience is grounded meerly upon the Union of the *two* Natures in *one* and the *ſame* Perſon. He, therefore, by His Life and Death, merited ſo much for us, becauſe the ſame Perſon that ſo lived and died, was GOD, as well as Man; and every Action that He *did*, and every Paſſion that He *ſuffer'd*, was done and ſuffer'd by Him that was GOD, as well as Man. And hence it is that CHRIST, of all the Perſons in the World, is *ſo* fit, yea, *only* fit, to be my Redeemer, Media-

tor, and Surety; becauſe He *alone* is both GOD and Man in one Perſon. If He was not Man, He could not *undertake* that Office; if He was not GOD, He could not *perform* it: If He was not Man, He could not be capable of being *bound* for me; if He was not GOD, He would not be able to *pay* my *Debt*. It was Man *by* whom the Covenant was broken; and therefore Man muſt have ſuitable Puniſhment laid upon him: It was GOD *with* whom it was broken; and, therefore, GOD muſt have ſufficient Satisfaction made unto Him: And, as for that Satisfaction, it was Man that *had* offended, and, therefore, *Man* alone could make it ſuitable; it was GOD that *was* offended, and, therefore, GOD alone could make it ſufficient.

THE Sum of all is this: *Man* can *ſuffer*, but he cannot *ſatisfy*; GOD can *ſatisfy*, but He cannot *ſuffer*; but CHRIST being both GOD and *Man*, can both *ſuffer* and *ſatisfy* too; and ſo, is perfectly *fit* both to *ſuffer* for *Man*, and to make *Satisfaction* unto GOD, to reconcile GOD to *Man*, and *Man* to GOD. And thus CHRIST, having aſſumed my Nature into His Perſon, and ſo ſatisfy'd Divine Juſtice for my Sins, I am re-
ceiv'd.

ceiv'd into Grace and Favour again, with the moſt High GOD.

UPON this Principle, I believe, that I, by *Nature* the Son of *Man*, am made, by *Grace*, the Son of GOD, as really as CHRIST, by *Nature* the Son of GOD, was made, by *Office*, the Son of *Man*: And ſo, tho', in myſelf, *I may ſay to Corruption, thou art my Mother*, yet in CHRIST, I may ſay to GOD, *Abba Father*. Neither do I believe this to be a metaphorical Expreſſion, *viz.* becauſe He doth that for me, which a Father doth for his Child, even provide for me whilſt young, and give me my Portion, when come to Age; but I believe, that, in the ſame Propriety of Speech, that my Earthly Father was call'd the Father of my Natural Self, is GOD the Father of my Spiritual Self: For, why was my Earthly Father call'd my Father, but becauſe that I, as to my Natural Being, was born of what proceeded from him, *viz.* his Seed? why ſo, as to my Spiritual Being, am I born of what proceeds from GOD, His Spirit: And as I was not born of the *very* Subſtance of my Natural Parents, but only of what came from them; ſo neither is my Spiritual Self begotten again, quickned, and conſtituted of the *very* Subſtance of my heavenly Father, GOD, but of the Spirit, and Spiri-

tual Influences proceeding from Him. Thus, therefore, it is, that I believe, that CHRIST, the Son of GOD, became the Son of *Man*; and thus it is, that I believe myſelf, the Son of *Man*, to be made, thereby, the Son of GOD. *I believe*, O my GOD and Father, *do Thou help mine Unbelief! and, every Day more and more increaſe my Faith, till itſelf ſhall be done away, and turn'd into the moſt perfect Viſion and Fruition of thine own moſt glorious Godhead.*

ARTICLE VI.

I believe, that CHRIST *liv'd to* GOD, *and died for Sin, that I might die to Sin, and live with* GOD.

AND thus, by Faith, I follow my Saviour from the Womb to the Tomb, from His Incarnation to His Death and Paſſion, believing all that He did or ſuffer'd, to be for My ſake; for CHRIST did not only take my *Nature* upon Him, but He *ſuffer'd* and *obey'd*, He underwent *Miſeries*, and undertook *Duties* for me; ſo that not only His *paſſive*, but like-

likewiſe His *active* Obedience unto GOD, in that Nature, was ſtill for Me. Not as if I believ'd, His Duty, as *Man*, was not GOD's Debt, by the Law of Creation; Yes, I believe, that He ow'd *that* Obedience unto GOD, that if He had committed but *one* Sin, and that of the *lighteſt* Tincture, in all His Life-time, He would have been ſo far from being able to ſatisfy for My Sins, that He could not have ſatisfy'd for His Own; *For ſuch an High-Prieſt became us, who is holy, harmleſs, undefil'd, ſeparate from Sinners, and made higher than the Heavens; Who needeth not daily, as thoſe High-Prieſts, to offer up Sacrifice, firſt for his own Sins, and then for the Peoples*, Heb. vii. 26, 27. So that if He had not had theſe Qualifications in their abſolute Perfection, He could not have been our High-Prieſt, nor, by conſequence, have made Atonement for, nor expiated, any Sins whatſoever. But now, though both as Man, and as God-Man or Mediator too, it behov'd Him to be thus faithful and ſpotleſs; yet, as being GOD coequal and coeſſential with the Father, it was not out of Duty, but meerly upon our Account, that He thus ſubjected His Neck to the Yoke of His own Law. Himſelf, as GOD, being the Le-

giſlator or Lawgiver, and ſo, no more under it than the Father Himſelf.

AND hereupon it is, that I verily believe, that whatſoever CHRIST either did or ſuffer'd in the Fleſh, was meritorious; not that His Life was righteous towards GOD, only that His Death might be meritorious for us, (which, I believe, otherwiſe it could not have been) but that His Life was equally meritorious, as righteous. So that, I believe, My Perſon is as really accepted, as perfectly righteous, by the Righteouſneſs of His Life imputed to Me, as my Sins are pardon'd by GOD, for the Bitterneſs of the Death He ſuffer'd for them; His Righteouſneſs being as really, by Faith, imputed to Me, as My Sins were laid upon Him: As *theſe* are ſet upon *His*, ſo is *that* ſet upon *my* Score; and ſo every thing He ſuffer'd in His Life, as well as every thing He ſuffer'd in His Death, is mine; by the *latter*, GOD looks upon me as perfectly *innocent*, and, therefore, not to be thrown down to Hell; by the *former*, He looks upon me as perfectly *righteous*, and, therefore, to be brought up to Heaven.

AND, as for His Death, I believe, it was not only as much, but infinitely more ſatisfactory to Divine Juſtice, than tho' I ſhould have died to Eternity. For, by that

that means, Juſtice is actually and perfectly ſatisfy'd already, which it could never have been, by my ſuffering for my Sins Myſelf; for, if Juſtice, by that means, cou'd ever be ſatisfy'd, if it could ever ſay, *It is enough*, it could not ſtand with the ſame Juſtice, now ſatisfy'd, ſtill to inflict Puniſhment, nor, by conſequence, could the Damned juſtly ſcorch in the Flames of GOD's Wrath, for ever. Neither did the *Death* of my *Saviour* reach only to the *condemning*, but likewiſe to the *commanding* Power of Sin; it did not only pluck out its *Sting*, but likewiſe deprive it of its *Strength*; ſo that He did not only merit by His Death, that I ſhould never die *for* Sin, but likewiſe, that I ſhould die *to* it. Neither did He only merit by His Life, that I ſhould be *accounted* righteous in Him *before* GOD; but likewiſe, that I ſhould be *made* righteous *in* Myſelf *by* GOD. Yea, I believe, that CHRIST, by His Death, hath ſo fully diſcharg'd the Debt I owe to GOD, that now, for the Remiſſion of my Sins, and the Accepting of my Perſon, (if I perform the Conditions He requires in His Covenant) I may not only appeal to the Throne of Grace, but likewiſe to the Judgment-Seat of GOD; I may not only cry, *Mercy, Mercy, O gracious Father*, but *Juſtice, Juſtice, my*

righteous GOD. I may not only ſay, Lord be gracious and merciful, but be juſt and faithful, to acquit me from that Debt, and cancel that Bond which my Surety hath paid for me, and which Thou haſt promiſ'd to accept of; being *not only gracious and merciful, but juſt and faithful, to forgive me my Sins, and to cleanſe me from all Unrighteouſneſs*, 1 John i. 9.

ARTICLE VII.

I believe, that CHRIST *roſe from the Grave, that I might riſe from Sin; and that He is aſcended into Heaven, that I may come unto Him.*

AS CHRIST came from Heaven to Earth, ſo, I believe, He went from Earth to Heaven, and all for the Accompliſhment of my Salvation; that, after He had liv'd a moſt holy Life, He died a moſt cruel Death; that He was apprehended, arraign'd, accus'd, and condemn'd, by ſuch as could not pronounce the Sentence againſt Him, did not Himſelf, at the ſame time, vouchſafe them Breath to do it; and that He that came into the World to take

take away the Sins of it, to bring Sinners to the Joys of Life, was Himſelf, by thoſe very Sinners, brought into the Pangs of Death. But yet, as it was not in the Power of Death long to detain the Lord of Life; ſo, tho' Worms had Power to ſend Him to the Grave, yet, I believe, they had not Power or Time to feed upon Him there; for *He aroſe again from the Dead the Third Day*: He lay three Days, that I might believe, He was not alive, but dead; He aroſe the third Day, that I might believe, He is not dead, but lives: He deſcended down into Hell, that He might make full Satisfaction to GOD's Juſtice for my Sins; but He is now aſcended up into Heaven, that He may make Interceſſion to GOD's Mercy for my Soul: Thither I believe He is gone, and there I believe He is not as a private Perſon, but as the Head and Saviour of His Church. And, under this Capacity, as I believe that CHRIST is there for Me, ſo I am there in Him: *For where the Head is, there muſt the Members be alſo*; that is, I am as really there in Him, my Repreſentative now, as I ſhall be in my own proper Perſon hereafter; and He is as really preparing my Manſion for me there, as I am preparing myſelf for that Manſion here. Nay, I believe, that He is not only preparing

paring a Manſion for me in Heaven, but that Himſelf is likewiſe preparing me for this Manſion upon Earth; continually ſending down and iſſuing forth from Himſelf freſh Supplies and Influences of His Grace and Spirit; and all to qualify me for His Service, and *make me meet to be Partaker of His Inheritance with the Saints in Light.*

WHICH Inheritance, I believe, He doth not ſo much *deſire* His Father to beſtow upon me, as *claims* it for me; Himſelf having purchas'd it with the Price of His own Blood. And as He hath purchas'd the Inheritance itſelf, ſo likewiſe the Way unto it for me; and, therefore, ſues out for the Pardon of thoſe Sins, and Subduing thoſe Corruptions, which wou'd make me unworthy of it; and for the Conveyance of thoſe Graces to me, whereby I may walk directly to it; Not only ſaying to His Father, concerning me, as *Paul* ſaid to *Philemon* concerning *Oneſimus*, *If this thy Servant oweth thee any thing, ſet it upon my Account, I will repay it*; but what this thy Servant oweth thee, ſee, 'tis ſet upon my Score already, and I have paid it; what Puniſhments He is indebted to Thee, for all the Offences he hath committed againſt Thee, behold, I have borne them already; ſee, how I have been *wounded*

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for his Tranſgreſſions, and bruiſed for his Iniquities; the Chaſtiſement of his Peace was upon Me; with My Stripes, therefore, let him be healed, Iſa. liii. 5. And thus, as He once ſhed His Blood for me amongſt Men, He now pleads it for me before GOD; and that not only for the Waſhing out the Guilt of my Tranſgreſſions, but likewiſe for the Waſhing away the Filth of my Corruptions; Himſelf having purchaſed the Donation of the Spirit from the Father, He there claims the Communication of it unto Me.

AND, that He hath thus undertaken to plead my Cauſe for me, I have it under His own Hand and Seal; Himſelf, by His Spirit, aſſuring me, that if I *ſin, I have an Advocate with the Father, even* JESUS CHRIST *the Righteous,* 1 John ii. 1. So that, I believe, He is not ſo much my Solicitor at the Mercy-Seat, as my Advocate at the Judgment-Seat of GOD, there pleading my Right and Title to the Crown of Glory, and to every Step of the Way that I muſt go thro' the Kingdom of Grace unto it. In a word, I believe, that CHRIST, upon Promiſe and Engagement to pay ſuch a Price for it in Time, did purchaſe this Inheritance for me from Eternity; whereupon, I was even then immediately choſen and elected into it; and had,

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by this means, a Place in Heaven, before I had any Being upon Earth: And, when the Time appointed, by Covenant, was come, I believe, CHRIST, according to his Promiſe, paid the Purchaſe-Mony, even laid down His Life for me; and then forthwith went up and took Poſſeſſion of this my Kingdom, not for Himſelf, but for Me, as My Proxy and Repreſentative: So that, whilſt I am in my Infancy, under Age, I am in Poſſeſſion; though I have not as yet the Enjoyment of this my Inheritance; but that is reſerved for me till I come at Age. And howſoever, tho' I do not enjoy the Whole as yet, my Father allows me as much of it, as He ſees convenient, ſo much Grace, and ſo much Comfort, as He thinks beſt; which are as a Pledge of what He hath laid up for me in His Kingdom which is above.

ARTICLE VIII.

I believe, that my Perſon is only juſtify'd by the Merit of CHRIST *imputed* to *me; and that my Nature is only ſanctify'd by the Spirit of* CHRIST *implanted* in *me.*

AND thus I do not only *believe* CHRIST to be my Saviour, but I believe *only* CHRIST to be my Saviour. 'Twas He alone that *trod the Wine-Preſs of His Father's Wrath*, fill'd with the ſower and bitter Grapes of my Sins. 'Twas He that carry'd on the great Work of my Salvation, being Himſelf both the *Author and the Finiſher* of it. I ſay, it was He, and He alone; for, what Perſon or Perſons in the World could do it, beſides Himſelf? The Angels could not if they would, the Devils would not if they could; and, as for my Fellow-Creatures, I may as well ſatisfy for their Sins, as they for mine; and how little able, even the beſt of us, are to do either, *i. e.* to atone either for our own Tranſgreſſions, or thoſe of others, every Man's Experience will ſufficiently inform him. For, how ſhould we, poor Worms of the

the Earth, ever hope, by the Slime and Mortar (if I may ſo ſpeak) of our own Natural Abilities, to raiſe up a Tower, *whoſe Top may reach to Heaven?* Can we expect, by the Strength of our own Hands, to take Heaven by Violence? or by the Price of our Works, to purchaſe eternal Glory? 'Tis a Matter of Admiration to me, how any one, that pretends to the Uſe of His Reaſon, can imagine, that he ſhould be accepted before GOD, for what comes from Himſelf! For, how is it poſſible, that I ſhould be juſtified by Good Works, when I can do no Good Works at all, before I be firſt juſtify'd? My Works cannot be accepted as good, till my Perſon be ſo; nor can my Perſon be accepted by GOD, till firſt engrafted into CHRIST; before which Engrafting into the true Vine, 'tis impoſſible I ſhould bring forth good Fruit; for *the Plowing of the Wicked is Sin*, ſays *Solomon*, Prov. xxi. 4. yea, *the Sacrifices of the Wicked are an Abomination to the Lord*, cap. xv. 8. And if both the Civil and Spiritual Actions of the Wicked be Sin, Which, of all their Actions, ſhall have the Honour to juſtify them before GOD? I know not how it is with others, but for my own part, I do not remember, neither do I believe, that I ever pray'd in all my Life-time, with that Reverence,

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or heard with that Attention, or receiv'd the Sacrament with that Faith, or did any other Work whatſoever, with that pure Heart and ſingle Eye as I ought to have done. Inſomuch that I look upon all my *Righteouſneſſes but as filthy Rags*; and 'tis in the Robes only of the Righteouſneſs of the Son of GOD, that I dare appear before the Majeſty of Heaven. Nay, ſuppoſe I could, at length, attain to that Perfection as to do Good Works, Works exactly conformable to the Will of GOD; yet they muſt have better Eyes than I, that can ſee how my Obedience in one kind, can ſatisfy for my Diſobedience in another; or, how that which GOD commands from Me, ſhould merit any thing from Him.

No; I believe, there is no Perſon can merit any thing from GOD, but he that can do more than is requir'd of him, which it is impoſſible any Creature ſhould do. For in that it is a *Creature*, it continually depends upon GOD, and, therefore, is bound to do every thing it can, by any means, poſſibly do for him; eſpecially, conſidering that the Creatures Dependence upon GOD is ſuch, that it is beholden to Him even for every Action that iſſues from it; without whom, as it is impoſſible any thing ſhould *be*, ſo likewiſe that

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any thing ſhould *act*, eſpecially, what is *good*. So that, to ſay, a Man of *Himſelf* can merit any thing from GOD, is as much as to ſay, that he can merit by that which of *himſelf* he doth *not* do? or, that one Perſon can merit by that which another performs, which is a plain Contradiction. For in that it merits, it is neceſſarily imply'd, that itſelf acts that by which it is ſaid to merit; but in that it doth not depend upon itſelf, but upon another in what it acts, it is as neceſſarily imply'd, that itſelf doth not do that by which it is ſaid to merit.

UPON this Account, I ſhall never be induced to believe, that any Creature, by any thing it doth or can do, can merit or deſerve any thing at the Hand of GOD, till it can be proved, that a Creature can merit by that which GOD doth; or that GOD can be bound to beſtow any thing upon us, for that which Himſelf alone is pleaſed to work in us, and by us; which, in plain Terms, would be as much as to ſay, That becauſe GOD hath been pleaſed to do one good Turn for us, He is therefore bound to do more; and, becauſe GOD hath enabled us to do our Duty, He ſhould therefore be bound to give us Glory.

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'Tis not, therefore, in the Power of any Perſon in the World, to merit any thing from GOD, but ſuch a one who is abſolutely coeſſential with Him, and ſo, depends not upon Him, either for his Exiſtence or Actions. And, as there is no Perſon can merit any thing from GOD, unleſs he be eſſentially the ſame with Him, ſo likewiſe, unleſs he be perſonally diſtinct from Him; foraſmuch as, tho' a Perſon may be ſaid to merit *for* himſelf, yet he cannot be ſaid, without a groſs Soleciſm, to merit any thing *from* himſelf. So that he that is not as perfectly another Perſon from GOD, as really the ſame in Nature with Him, can never be ſaid to merit any thing at His Hands.

But farther, GOD the Father could not properly be ſaid to do it in His own Perſon, becauſe, being (according to our Conception) the Party offended, ſhould He have undertaken this Work for me, He, in His own Perſon, muſt have undertaken to make Satisfaction to His own Perſon, for the Offences committed againſt Himſelf; which if He ſhould have done, His Mercy might have been much exalted, but His Juſtice could not have been ſatisfy'd by it. For Juſtice requires either that the Party offending ſhould be puniſh'd for theſe Offences, or, at leaſt, ſome fit Per-

ſon in his ſtead, which the Father Himſelf cannot be ſaid to be, in that He was the Party offended, to whom this Satisfaction was to be made: And 'tis abſurd to ſuppoſe, that the ſame Perſon ſhou'd be capable of making Satisfaction, both by and to himſelf, at the ſame time.

It remains, therefore, that there were only *Two* Perſons in the Holy Trinity, who could poſſibly be inveſted with this Capacity; the *Son*, and the *Spirit*: As to the *latter*, tho' He be indeed the *ſame* in *Nature* with the *Father*, and a *diſtinct* Perſon from Him, and ſo far in a Capacity to make Satisfaction to Him; yet not being capable both of *aſſuming* the *Humane* Nature into the *Divine*, and alſo *uniting* and *applying* the *Divine* Nature to the *Humane*, (as I have ſhew'd before, in the fifth Article) He was not in a Capacity of making Satisfaction for *Man*; none being fit to take that Office upon him, but He that, of Himſelf, was perfectly GOD, and likewiſe capable of becoming perfectly *Man*, by uniting *both* Natures in the *ſame* Perſon; which the *Holy Ghoſt* cou'd not do, becauſe He was the Perſon *by* whom, and therefore could not be the Perſon alſo *in* whom, this Union of the two Natures was to be perfected. And yet, it was by this Means, and this Me-

Method only, that any Perſon could have been completely capacitated to have borne the Puniſhment of our Sins: He that was only *Man* could not do it, becauſe the Sin was committed againſt GOD; and He that was only GOD could not do it, becauſe the Sin was committed by *Man.*

FROM all which, as I may fairly inferr, ſo, I hope, I may ſafely fix, my *Faith* in this Article, *viz.* That there was only *one* Perſon in the whole World, that could do this great Work for me, of juſtifying my Perſon before GOD, and ſo glorifying my Soul with Him; and that was the *Son* of GOD, the *Second* Perſon in the glorious Trinity, begotten of the Subſtance of the *Father* from all Eternity; whom I apprehend and believe to have brought about the great Work of my *Juſtification* before GOD, after this or the like manner.

HE being, in and of *Himſelf*, perfectly coequal, coeſſential, and coeternal with the *Father*, was, in no ſort, bound to do more than the *Father* himſelf did; and ſo whatſoever *He* ſhould do, which the *Father* did not, might juſtly be accounted as a Work of Supererogation; which, without any Violation of Divine Juſtice, might be ſet upon the Account of ſome *other* Perſons, even of ſuch whom *He* pleas'd to do it for. And hereupon, out of Mercy and

Compaſſion to fallen *Man*, He *covenants* with His Father, that if it pleas'd His Majeſty to accept it, He would take upon Him the Suffering of thoſe Puniſhments which were due from *Him* to *Man*, and the Performance of thoſe Duties which were due from *Man* to *Him*; ſo that whatſoever *He* ſhould thus humble Himſelf to do or ſuffer, ſhould wholly be upon the Account of *Man*, Himſelf not being any ways bound to do or ſuffer more in *Time*, than He had from *Eternity*.

THIS Motion, the *Father*, out of the Riches of His Grace and Mercy, was pleas'd to conſent unto: And hereupon, the *Son* aſſuming our Nature into His Deity, becomes ſubject and obedient both to the Moral and Ceremonial Laws of His *Father*; and at laſt, to Death itſelf, *even the Death of the Croſs*. In the one, He paid an *Active*, in the other a *Paſſive* Obedience; and ſo did He only fulfill the Will of His Father, in obeying what He had commanded, but ſatisfy'd His Juſtice in ſuffering the Puniſhment due to us for the tranſgreſſing of it. His *Active* Obedience, as it was infinitely pure and perfect, did, without doubt, infinitely tranſcend all the Obedience of the Sons of Men, even of *Adam* too in his Primitive State. For, the Obedience of *Adam*, make

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the beſt of it, was but the Obedience of a finite Creature; whereas the Obedience of CHRIST was the Obedience of one that was infinite GOD, as well as Man. By which means, the Laws of GOD had higher Obedience perform'd to them, than themſelves, in their primitive Inſtitution, requir'd; for being made only to finite Creatures, they could command no more than the Obedience of finite *Creatures*; whereas the Obedience of CHRIST was the Obedience of one who was the infinite *Creator*, as well as a finite Creature.

NOW, this Obedience being more than CHRIST was bound to, and only perform'd upon the account of thoſe whoſe Nature He had aſſumed; as we, by Faith, lay hold upon it, ſo GOD, through Grace, imputes it to us, as if it had been perform'd by us in our own Perſons. And hence it is, that as in one place, CHRIST is ſaid to be *made Sin for us*, 2 Cor. v. 21. ſo, in another place, He is ſaid to be *made* our *Righteouſneſs*, 1 Cor. i. 30. And in the forecited place, 2 *Cor.* v. 21. as He is ſaid to be made *Sin for us*, ſo we are ſaid to be *made Righteouſneſs* in Him: But what Righteouſneſs? Our own? No, *The Righteouſneſs of GOD*, radically His, but imputatively Ours: And this is the only way whereby we are ſaid to be *made the Righteouſneſs*

eouſneſs of GOD, even by the Righteouſneſs of CHRIST's being made ours, by which we are accounted and reputed as Righteous before GOD.

THESE things conſider'd, I very much wonder, how any Man can preſume to exclude the *Active* Obedience of CHRIST from our *Juſtification* before GOD; as if what CHRIST did in the Fleſh, was only of *Duty*, not at all of *Merit*; or, as if it was for *Himſelf*, and not for *Us*. Eſpecially, when I conſider, that Suffering the *Penalty* is not what the *Law* primarily requireth; for the Law of GOD requires perfect *Obedience*, the Penalty being only threaten'd to (not properly requir'd of) the Breakers of it. For let a Man ſuffer the Penalty of the Law in never ſo high a manner, he is not therefore accounted obedient to it; his *Puniſhment* doth not ſpeak his *Innocence*, but rather his *Tranſgreſſion* of the *Law*.

HENCE it is, that I cannot look upon CHRIST, as having made full Satisfaction to GOD's Juſtice for Me, unleſs He had perform'd the Obedience I owe to GOD's Laws, as well as borne the Puniſhment that is due to my Sins; for, tho' He ſhould have borne my Sins, I cannot ſee how that could denominate me Righteous or Obedient to the Law, ſo as to entitle me to

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eternal Life, according to the Tenor of the *Old* Law, *Do this and live*, Lev. xviii. 5. Which old Covenant is not diſannull'd or abrogated by the Covenant of Grace, but rather *eſtabliſh'd*, Rom. iii. 31. eſpecially as to the Obedience it requires from us, in order to the Life it promiſeth; otherwiſe, the Laws of GOD would be mutable, and ſo come ſhort of the Laws of the very *Medes* and *Perſians*, which alter'd not. *Obedience*, therefore, is as ſtrictly requir'd under the *New*, as it was under the *Old Teſtament*, but with *this* Difference; *there*, Obedience in our own *Perſons* was requir'd as abſolutely *neceſſary*; *here* Obedience in our *Surety* is accepted as completely *ſufficient*.

But now, if we have no ſuch Obedience in our Surety (as we cannot have, if He did not live, as well as die, for us) let any one tell me what Title he hath, or can have, to eternal Life? I ſuppoſe, he'll tell me, he hath none in himſelf, becauſe he hath not perform'd perfect Obedience to the Law. And I tell him, he hath none in Christ, unleſs Christ perform'd that Obedience for him, which none can ſay He did, that doth not believe His *active*, as well as *paſſive* Obedience, to be wholly upon our Account.

And now I ſpeak of Christ's being our *Surety*, as the Apoſtle calls Him, *Heb.* vii. 22. methinks, this gives much Light to the Truth in hand: For, what is a Surety, but one that undertakes to pay whatſoever he, whoſe Surety he is, is bound to pay, in caſe the Debtor prove non-ſolvent, or unable to pay it himſelf? And thus is Christ, under the Notion of a Surety, bound to pay whatever we owe to GOD, becauſe we ourſelves are not able to pay it in our own Perſons.

Now, there are *two* things that we owe to GOD, which this our Surety is bound to pay for us, *viz. Firſt*, and principally, Obedience to His Laws, as He is our Creator and Governor; And, *Secondly*, By Conſequence, the Puniſhment that is annex'd to the Breach of theſe Laws, of which we are Guilty. Now, though Christ ſhould pay the *latter* Part of our Debt for us, by bearing the *Puniſhment* that is due unto us; yet, if He did not pay the *former* and principal Part of it too, *i. e.* perform the *Obedience* which we owe to GOD, He would not fully have perform'd the Office of Suretiſhip which He undertook for us; and ſo would be but a Half-Mediator, or Half-Saviour, which are ſuch Words as I dare ſcarce pronounce, for fear of Blaſphemy.

So that, tho' it is the *Death* of CHRIST by which I believe my *Sins* are *pardon'd*; yet, it is the *Life* of CHRIST, by which I believe my *Perſon* is *accepted*. His *Paſſions* GOD accounts as *ſuffer'd* by *me*, and, therefore, I ſhall not *die* for *Sin*: His *Obedience* GOD accounts as *perform'd* by *me*, and therefore I ſhall *live* with Him. Not as if I believ'd, that CHRIST ſo perform'd Obedience for Me, that I ſhould be *diſcharged* from my Duty to Him; but only, that I ſhould not be *condemn'd* by GOD, in not diſcharging my Duty to Him, in ſo *ſtrict* a manner, as is requir'd. I believe, the active Obedience of CHRIST will ſtand Me in no ſtead, unleſs I endeavour after ſincere Obedience in mine own Perſon; His Active, as well as His Paſſive, Obedience being imputed unto none, but only to ſuch as apply it to themſelves by Faith; which Faith in CHRIST will certainly put ſuch as are poſſeſs'd of it upon Obedience unto GOD. This, therefore, is the Righteouſneſs, and the Manner of that Juſtification, whereby I hope to ſtand before the Judgment-Seat of GOD; even by GOD's imputing My *Sins* to CHRIST, and CHRIST's *Righteouſneſs* to Me; looking upon me as one not to be puniſh'd for my Sins, becauſe CHRIST hath ſuffer'd, but to be receiv'd into the Joys

of

of Glory, becauſe CHRIST hath perform'd Obedience for me, and does, by Faith, through Grace, impute it to me.

AND thus, it is into the *Merit* of CHRIST, that I reſolve the whole Work of my Salvation; and this, not only as to that which is wrought *without* me, for the *Juſtification* of my *Perſon*, but likewiſe as to what is wrought *within* me, for the *Sanctification* of my *Nature*. As I cannot have a Sin *pardon'd* without CHRIST, ſo neither can I have a Sin *ſubdued* without Him; neither the Fire of GOD's Wrath can be quench'd, nor yet the Filth of my Sins waſh'd away, but by the Blood of CHRIST.

SO that I wonder as much at the Doctrine that ſome Men have advanc'd concerning Free-Will, as I do at that which others have broach'd in Favour of Good Works; and 'tis a Myſtery to me, how any that ever had Experience of GOD's Method in working out Sin, and planting Grace in our Hearts, ſhou'd think they can do it by themſelves, or any thing in order to it. Not that I do, in the leaſt, queſtion, but that every Man may be ſaved, that will; (for this, I believe, is a real Truth) but I do not believe, that any Man, of himſelf, can will to be ſaved. Whereſoever GOD enables a Soul effectually to will Salvation, He will certainly

tainly give Salvation to that Soul: But, I believe, it is as impoſſible for any Soul to will Salvation, of himſelf, as to enjoy Salvation without GOD.

AND this my Faith is not grounded upon a roving Fancy, but the moſt ſolid Reaſons: Foraſmuch as, of ourſelves, we are not able, in our *Underſtandings*, to *diſcern* the *Evil* from the *Good*; much leſs, then, are we able, in our *Wills*, to *preferr* the *Good* before the *Evil*; the *Will* never ſettling upon any thing, but what the *Judgment* diſcovers to it. But now, that my natural Judgment is unable to apprehend and repreſent to my Will, the true and only Good under its proper Notion, my own too ſad Experience would ſufficiently perſuade me, though I had neither Scripture, nor Reaſon for it. And yet, the Scripture alſo is ſo clear in this Point, that I could not have denied it, though I ſhould never have had any Experience of it; the moſt High expreſly telling me, that the *natural Man receiveth not the Things of the Spirit of* GOD, *for they are Fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. ii. 14. *Neither can he know them, i. e.* there is an abſolute Impoſſibility in it, that any one remaining in his Natural Principles, without the Aſſiſtance of

GOD,

GOD, ſhould apprehend or conceive the Excellency of Spiritual Objects. So that a Man may as ſoon read the Letter of the Scripture without Eyes, as underſtand the Myſteries of the Goſpel without Grace. And this is not at all to be wonder'd at; eſpecially, if we conſider the vaſt and infinite Diſproportion betwixt the Object and the Faculty; the *Object* to be apprehended being nothing leſs than the beſt of Beings, GOD; and the *Faculty* whereby we apprehend it, nothing more than the Power of a *finite* Creature, polluted with the worſt of Evils, *Sin*.

So that, I believe, it is a thouſand times eaſier for a Worm, a Fly, or any other deſpicable Inſect whatſoever, to underſtand the Affairs of Men, than for the beſt of Men, in a Natural State, to apprehend the things of GOD. No; there is none can know GOD, nor, by Conſequence, any thing that is really Good, but only ſo far as they are Partakers of the Divine Nature: We muſt, in ſome meaſure, be like to GOD, before we can have any true Conceptions of Him, or be really delighted with Him: We muſt have a *ſpiritual* Sight, before we can behold *ſpiritual* Things; which every *natural* Man being deſtitute of, he can ſee no Comelineſs in CHRIST, why He ſhould be deſir'd; nor any Amiableneſs

bleneſs in *Religion*, why it ſhou'd be embrac'd.

AND hence it is, that I believe, the firſt Work which GOD puts forth upon the Soul, in order to its Converſion, is, to raiſe up a Spiritual Light within it, to clear up its Apprehenſions about Spiritual Matters, ſo as to enable the Soul to look upon GOD as the chiefeſt Good, and the Enjoyment of Him as the greateſt Bliſs; whereby the Soul may clearly diſcern betwixt Good and Evil, and evidently perceive, that nothing is *Good*, but ſo far as 'tis like to GOD; and nothing *Evil*, but ſo far as it reſembles *Sin*.

BUT this is not all the Work that GOD hath to do upon a ſinful Soul, to bring it to Himſelf; for tho' I muſt confeſs, that in Natural Things, the Will always follows the ultimate Dictates of the Underſtanding, ſo as to chooſe and embrace what the Underſtanding repreſents to it, under the comely Dreſs of *good* and *amiable*, and to refuſe and abhorr whatever, under the ſame Repreſentation, appears to be *evil* and *dangerous*; I ſay, though I muſt confeſs, 'tis ſo in *natural*, yet, I believe, it is not ſo in *ſpiritual* Matters. For, tho' the *Underſtanding* may have never ſuch clear Apprehenſions of *ſpiritual* Good, yet the *Will* is not at all affected with

with it, without the joint Operations of the *Grace* of GOD upon us; All of us too ſadly experiencing what S. *Paul* long ago bewail'd in himſelf, that *what we do, we allow not*, Rom. vii. 15. that though our Judgments *condemn* what we do, yet we cannot chooſe but *do* it; tho' our *Underſtandings* clearly diſcover to us the *Excellency* of *Grace* and *Glory*, yet our *Wills*, overpower'd with their own Corruptions, are ſtrangely hurry'd into *Sin* and *Miſery*. I muſt confeſs, it is a Truth which I ſhould ſcarcely have ever believ'd, if I had not ſuch daily Experience of it: But, alas! there is ſcarce an Hour in a Day, but I may go about, lamenting, with *Medea*, in *Seneca*, *Video meliora, proboque; deteriora ſequor*: Tho' I ſee what is good, yea and judge it to be the Better, yet I very often chooſe the Worſe.

And the Reaſon of it is, becauſe, as by our Fall from GOD, the whole Soul was deſperately corrupted; ſo it is not the Rectifying of one Faculty, which can make the Whole ſtreight; but as the Whole was changed from Holineſs to Sin, ſo muſt the Whole be changed again from Sin to Holineſs, before it can be inſerted into a State of Grace, or ſo much as an Act of Grace be exerted by it.

Now,

Now, therefore, the Underſtanding and Will being two diſtinct Faculties, or, at leaſt, two diſtinct Acts in the Soul, it is poſſible for the Underſtanding to be ſo enlighten'd, as to preferr the Good before the Evil, and yet for the Will to remain ſo corrupt, as to chooſe the Evil before the Good. And hence it is, that where GOD intends to work over a Soul to Himſelf, He doth not only paſs an enlightening Act upon the Underſtanding and its Apprehenſions, but likewiſe a ſanctifying Act upon the Will and its Affections, that when the Soul perceives the Glory of GOD, and the Beauty of Holineſs, it may preſently cloſe with, and entertain it with the choiceſt of its Affections. And without GOD's thus drawing it, the Underſtanding could never allure the Soul to Good.

AND therefore it is, that for all the clear Diſcoveries which the Underſtanding may make to itſelf concerning the Glories of the inviſible World, yet GOD aſſures us, 'tis Himſelf alone that affects the Soul with them, by inclining its Will to them; for it is GOD, *which worketh in us both to will and to do of his own good Pleaſure*, *Phil.* ii. 13. So that, tho' GOD offer Heaven to all that will accept of it, in His Holy Scripture; yet none can accept of it, but ſuch whom Himſelf ſtirs up by His Holy

Holy Spirit, to endeavour after it. And thus we find it was in *Iſrael*'s Return from *Babylon* to *Jeruſalem*, tho' King *Cyrus* made a Proclamation, that whoſoever would, might go up to worſhip at the Holy City, *Ezra* i. 3. yet there was none that accepted of the Offer, *but thoſe whoſe Spirit GOD had raiſed to go up*, ver. 5. So here, tho' GOD doth, as it were, proclaim to all the World, that whoſoever will come to CHRIST, ſhall certainly be ſaved, yet it doth not follow, that All ſhall receive Salvation from Him, becauſe it is certain, All will not come; or rather none can *will* to come, unleſs GOD enables them.

I am ſure, to ſay none ſhall be ſaved, but thoſe that *will* of themſelves, would be ſad News for me, whoſe *Will* is naturally ſo *backward* to every thing that is *good*. But this is my Comfort, I am as certain, my Salvation is of GOD, as I am certain, it cannot be of myſelf. 'Tis CHRIST who vouchſafed to die for me, who hath likewiſe promis'd to live within me; 'tis He that will work all my Works, both *for* me and *in* me too. In a word, 'tis to Him I am beholden, not only for my *ſpiritual* Bleſſings and Enjoyments, but even for my *temporal* ones too, which, in and thro' His Name, I daily put up my Petitions

ns for. So that I have not ſo much as a Morſel of Bread, in Mercy, from GOD, but only upon the Account of CHRIST; not a Drop of Drink, but what flows unto me in His Blood. 'Tis He that is the very Bleſſing of all my Bleſſings, without whom my very Mercies would prove but Curſes, and my Proſperity would but work my Ruin.

Whither, therefore, ſhould I go, my dear and bleſſed Saviour, but unto Thee? Thou haſt the Words of eternal Life. *And how ſhall I come but by Thee? Thou haſt the Treaſures of all Grace. O Thou, that haſt wrought out my Salvation for me, be pleas'd likewiſe to work this Salvation in me! Give me, I beſeech Thee, ſuch a Meaſure of Thy Grace, as to believe in Thee here upon Earth, and then give me ſuch Degrees of Glory, as fully to enjoy Thee for ever in Heaven!*

ARTICLE IX.

I believe, GOD enter'd into a double Covenant with Man, the Covenant of Works made with the firſt, and the Covenant of Grace made in the ſecond Adam.

THAT. the moſt High GOD. ſhould take a Piece of Earth, work it up into the Frame and Faſhion of a Man, and *breathe into his Noſtrils the Breath of Life*, and then ſhould enter into a Covenant with it, and ſhould ſay, *Do this and live*, when Man was bound to do it, whether he cou'd live by it or no, was, without doubt, a great and amazing Act of *Love* and *Condeſcenſion*; but that, when this Covenant was unhappily broken by the firſt, GOD ſhou'd inſtantly vouchſafe to renew it in the ſecond *Adam*; and that too upon better Terms, and more eaſy Conditions, than the former, was yet a more ſurprizing *Mercy*: For, the ſame Day that *Adam* eat of the Forbidden Fruit, did GOD make him this promiſe, That *the Seed of the Woman ſhou'd break the Serpent's Head*, Gen. iii. 15. And this Promiſe

miſe He afterwards explain'd and confirm'd by the Mouth of His Prophet *Jeremy*, ſaying, *This is the Covenant that I will make with the Houſe of Iſrael, after thoſe days I will put My Law into their inward Parts, and write it in their Hearts; and I will be to them a* GOD, *and they ſhall be to Me a People*, Jer. xxxi. 33. And again by S. *Paul*, under the New Teſtament, almoſt in the ſelf-ſame Words, *Heb.* viii. 10.

A Covenant ſo gracious and condeſcending, that it ſeems to be made up of nothing elſe but Promiſes. The *Firſt* was, properly ſpeaking, a Covenant of Works, requiring, on Man's part, a perfect and unſinning Obedience, without any extraordinary Grace or Aſſiſtance from GOD, to enable him to perform it; but here, in the *ſecond*, GOD undertakes both for Himſelf and for Man too, having digeſted the Conditions to be perform'd by us, into Promiſes to be fulfill'd by Himſelf, *viz.* That He will not only *pardon* our *Sins*, if we do *repent*, but that he will *give* us *Repentance*, that ſo we may *deſerve* His *Pardon*; that He will not only give us *Life*, if we *come* to CHRIST, but even *draw* us to CHRIST, that ſo He may give us *Life*; and ſo, not only make us *happy*, if we will be *holy*, but make us *holy*, that ſo we may be

happy: For the Covenant is, not that *He will be our* GOD, if *we* will *be His People*, but *He will be our* GOD, *and we* ſhall *be His People.* But ſtill, all this is in and thro' CHRIST, the Surety and Mediator of this Covenant, in whom all the *Promiſes are Yea and Amen*, 2 Cor. i. 20. So that CHRIST may be look'd upon, not only as a Surety, but as a Party in this Covenant of *Grace*, being not only *bound* to GOD, but likewiſe *covenanting* with Him for us. As *God-Man* He is a Surety *for* us, but as *Man* He muſt needs be a Party *with* us, even our Head in the Covenant of *Grace*, as *Adam* was in the Covenant of *Works.*

WHAT, therefore, tho' I can do nothing in this Covenant of *myſelf?* yet this is my Comfort, that He hath undertaken for me, who can do all things. And therefore is it call'd a Covenant of Grace, and not of Works, becauſe in it there is no Work requir'd from me, but what, by Grace, I ſhall be enabled to perform.

AND as for the Tenor in which this Covenant runs, or the *Habendum* and Grant which each Party covenants for, it is expreſs in theſe Words, *I will be your* GOD, *and you ſhall be My People:* GOD covenants with us, that we ſhall be His People; we covenant with GOD, that

He

He ſhall be our GOD. And, what can GOD ſtipulate more to us, or we reſtipulate more to Him, than this? What doth not GOD promiſe to us, when He promiſes to be our GOD? and what doth He not require from us, when He requires us to be His People?

Firſt, He doth not ſay, I will be your Hope, your Help, your Light, your Life, your Sun, your Shield, and your exceeding great Reward; but I will be your GOD, which is ten Thouſand times more than poſſibly can be couch'd under any other Expreſſions whatſoever, as containing, under it, whatſoever GOD is, whatſoever GOD hath, and whatſoever GOD can do. All His eſſential Attributes are ſtill engag'd for us; we may lay Claim to them, and take hold on them: So that what the Prophet ſaith of His Righteouſneſs and Strength, *Surely ſhall one ſay, in the Lord have I Righteouſneſs and Strength*, Iſa. xiv. 24. I may extend to all His other Attributes, and ſay, Surely in the Lord have I Mercy to *pardon* me, Wiſdom to *inſtruct* me, Power to *protect* me, Truth to *direct* me, Grace to *crown* my *Heart* on Earth, and Glory to *crown* my *Head* in Heaven: And if what He *is*, then, much more, what He *hath*, is here made over by Covenant to me. *He that ſpared not His own Son*,

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ſaith

ſaith the Apoſtle, *but deliver'd Him up for us all; how ſhall He not but with Him likewiſe freely give us all things?* Rom. viii. 32. But what hath GOD to give me? Why, all He hath is briefly ſumm'd up in this ſhort Inventory; whatſoever is in Heaven above, or in Earth beneath, is His; and that this Inventory is true, I have ſeveral Witneſſes to prove it, *Melchizedeck*, Gen. xiv. 19. and *Moſes*, Deut. x. 14. and *David*, 1 *Chron.* xxix. 11. Indeed, Reaſon itſelf will conclude this, That He that is the Creator and Preſerver, muſt, of Neceſſity, be the Owner and Poſſeſſor, of all things; ſo that let me imagine what poſſibly I can, in all the World, I may, with the Pen of Reaſon, write under it, *This is GOD's*; And if I take but the Pen of Faith with it, I may write, *This is mine in* JESUS CHRIST.

As for Example; Hath He a *Son?* He hath died for me. Hath He a *Spirit?* It ſhall live within me. Is *Earth* His? It ſhall be my Proviſion. Is *Heaven* His? It ſhall be my Portion. Hath He *Angels?* They ſhall guard me. Hath He *Comforts?* They ſhall ſupport me. Hath He *Grace?* That ſhall make me Holy. Hath He *Glory?* That ſhall make me Happy. For *the Lord will give Grace and Glory, and no good thing will He withold from thoſe that walk uprightly*, Pſal. lxxxiv. 11.

AND

AND as He *is* nothing but what He *is* unto *us*, ſo He *doth* nothing but what He *doth* for *us*. So that whatſoever GOD doth by His ordinary Providence, or (if our Neceſſity requires) whatſoever He can do by His extraordinary Power, I may be ſure, He doth and will do for me. Now He hath given Himſelf to me, and taken me unto Himſelf, what will He not do for me that He can? And what can He not do for me that He will? Do I want Food? GOD can drop down *Manna* from the Clouds, *Exod.* xvi. 4. or bid the Quails come down and feed me with their own Fleſh, as they did the *Iſraelites*, ver. 13. or He can ſend the Ravens to bring me Bread and Fleſh, as they did His Prophet *Elijah*, 1 Kings xvii. 6. Am I thirſty? GOD can broach the Rocks, and diſſolve the Flints into Floods of Water, as He did for *Iſrael*, Deut. viii. 15. Am I caſt into a fiery Furnace? He can ſuſpend the Fury of the raging Flames, as He did for *Shadrach*, *Meſhach*, and *Abednego*, Dan. iii. 25. Am I thrown amongſt the devouring Lions? He can ſtop their Mouths, and make them as harmleſs Lambs, as He did for *Daniel*, *Dan.* vi. 22. Am I ready to be ſwallow'd up by the mercileſs Waves of the tempeſtuous Ocean? GOD can command a Fiſh to come and ſhip me ſafe to Land,

and that in its own Belly, as He did for His Prophet *Jonah*, Jon. i. 17. *c.* ii. 10. Am I in Priſon? GOD can but ſpeak the Word, as He did for S. *Peter*. and the Chains ſhall immediately fall off, and the Doors fly open, and I ſhall be ſet at Liberty, as He was, *Acts* xii. 7, 8, 9, 10. And thus, I can have no Wants but GOD can ſupply them, no Doubts but GOD can reſolve them, no Fears but GOD can diſpell them, no Dangers but GOD can prevent them. And 'tis as certain, that He will, as that He can, do theſe things for me, Himſelf having, by Covenant, engag'd and given Himſelf unto me.

And as, in GOD's giving Himſelf, He hath given whatſoever He is, and whatſoever He hath, unto me, and will do whatſoever He can do for me; ſo in my giving myſelf to Him, whatſoever I have I am to give to Him, and whatſoever I do I am to do for Him. But now, tho' we ſhou'd thus give ourſelves up wholly to GOD, and do whatever He requires of us, (which none, I fear, without ſome Degree of Preſumption, can ſay he has done) yet there is an infinite Diſproportion betwixt the Grant on GOD's part, and that on ours, in that He is GOD, and we but Creatures, the *Workmanſhip of His own Hands*, to whom it was our Duty to give our-

ourſelves, whether He had ever given Himſelf to us or no: He is ours by Covenant only, not by Nature; we are His both by Covenant and Nature too.

HENCE we may inferr, That it is not only our Duty to do what He hath commanded us, becauſe He hath ſaid, *Do this and live*; but becauſe He hath ſaid *do this*; yea, tho' He ſhould ſay, do this and die, it would ſtill be our Duty to do it, becauſe we are His, wholly of His Making, and therefore wholly at His Diſpoſing; Inſomuch that ſhould He put me upon doing that which would inevitably bring Ruin upon me, I am not to neglect obeying Him for fear of deſtroying myſelf, His Will and Pleaſure being infinitely to be preferred before my Life and Salvation.

BUT, if it were my Duty to obey His Commands, tho' I ſhould die for it, how much more, when He hath promiſed, I ſhall live by it? Nay, I ſhall not only live, if I obey; but my Obedience itſelf ſhall be my Life and Happineſs; for if I be obedient unto Him, He is pleaſed to account Himſelf as glorified by me; *for herein is my Father glorified, if ye bring forth much Fruit*, John xv. 8. Now, what greater Glory can poſſibly be deſired, than to glorify my Maker? How can I be more glorified by GOD, than to have GOD glo-

glorified by me? It is the Glory of GOD to glorify Himſelf, and what higher Glory can a Creature aſpire after, than that which is the infinite Glory of its All-glorious Creator? It is not, therefore, my *Duty* only, but my *Glory*, to give myſelf, and whatſoever I am, unto Him, to *glorify Him both in my Body and in my Spirit, which are His*, 1 Cor. vi. 20. to lay out whatſoever I have for Him, to *honour Him with all my Subſtance*, Prov. iii. 9. and *whether I eat or drink, or whatſoever I do, to do all to His Glory*, 1 Cor. x. 31. Not as if it was poſſible for GOD to receive more Glory from me now, than He had in Himſelf from all Eternity. No; He was *infinitely* glorious then, and 'tis impoſſible for Him to be *more* glorious now; all that we can do, is duly to acknowledge that Glory which He hath in Himſelf, and to manifeſt it, as we ought, before others; which, tho' it be no Addition to His Glory, yet it is the Perfection of ours, which He is pleas'd to account as His.

As for the Grant, therefore, in the Covenant of Grace, I believe it to be the ſame on our parts, with that in the Covenant of Works, *i. e.* That we *Chriſtians* are as much bound to obey the Commands He lays upon us now, as the *Jews* under the Old Covenant were. What Difference

ference there is, is wholly and ſolely on GOD's part; who, inſtead of expecting Obedience from us, is pleas'd, in this new Covenant, to give this Obedience to us. Inſtead of ſaying, *Do this and live*, He hath, in effect, ſaid, I will enable you to do this, that ſo you may live. *I will put My Laws into your Minds, and write them in your Hearts; and I will be to you a GOD, and you ſhall be to Me a People*, *Heb.* viii. 10. Not, *I* will, if *you* will; but, I *will*, and you *ſhall*. Not, if you will do this, you ſhall live; but, you ſhall do this, and live. So that GOD doth not require leſs from us, but only hath promiſed more to us, in the *New*, than He did in the *Old* Covenant. *There*, we were to perform *Obedience* to GOD, but it was by our *own* Strength: *Here*, we are to perform the *ſame* Obedience ſtill, but 'tis by *His* Strength. Nay, as we have more Obligation to Obedience upon us now, than we had before, by reaſon of GOD's expreſſing more Grace and Favour to us than formerly He did; ſo, I believe, GOD, expects more from us, under the *New*, than He did under the *Old* Covenant. In *that*, He expected the Obedience of Men; in *this*, He expects the Obedience of *Chriſtians*; ſuch as are by Faith united unto CHRIST, and, in CHRIST,

unto

unto Himſelf; and ſo, are to do what they do, not by the Strength of Man, as before, but by the Strength of the eternal GOD Himſelf; who, as He at firſt created me for Himſelf, ſo He hath now purchaſed me to Himſelf, received me into Covenant with Him, and promiſed to enable me with Grace to perform that Obedience He requires from me; and, therefore, He now expects I ſhould lay out myſelf, even whatſoever I have or am, wholly for Him and His Glory.

THIS, therefore, being the Tenor of this Covenant of Grace, it follows, that I am now none of my own, but wholly GOD's: I am His by Creation, and His by Redemption, and, therefore, ought to be His by Converſation. Why, therefore, ſhould I live any longer to myſelf, who am not my own, but GOD's? And why ſhould I grudge to give myſelf to Him, who did not grudge to give Himſelf for me? or rather, Why ſhould I ſteal myſelf from Him, who have already given myſelf to Him? But did I ſay, I have given myſelf to my GOD? Alas! it is but the Reſtoring myſelf to Him, whoſe I was ever ſince I had a Being, and to whom I am ſtill infinitely more engaged, that I can thus cordially engage myſelf to Him; for, as I am not my own, but His, ſo the

the very Giving of myſelf to Him, is not from myſelf, but from Him. I could not have given myſelf to Him, had He not firſt given Himſelf to me, and even wrought my Mind into this Reſolution of giving myſelf to Him.

BUT, having thus ſolemnly, by Covenant, given myſelf *to* Him, how doth it behove me to improve myſelf *for* Him? My Soul is His, my Body His, my Parts His, my Gifts His, my Graces His, and whatſoever is mine, is His; for, without Him I cou'd not have been, and therefore, cou'd have had nothing. So that I have no more cauſe to be proud of any thing I have, or am, than a Page hath to be proud of his fine Cloaths, which are not his, but his Maſter's; who beſtows all his Finery upon him, not for his Page's Honour or Credit, but for his own.

AND thus it is with the beſt of us, in reſpect of GOD; He gives Men Parts, and Learning, and Riches, and Grace, and deſires and expects, that we ſhou'd make a due Uſe of them: But to what End? Not to gain Honour and Eſteem to ourſelves, to make us proud and haughty, but to give Him the Honour due to His Name; and ſo employ them as Inſtruments in promoting His Glory and Service. So that, whenſoever we do not lay out ourſelves to the utmoſt

utmoſt of our Power for Him, it is downright Sacrilege; 'tis Robbing GOD of that which is more properly His, than any Man in the World can call any thing He has his own.

HAVING, therefore, thus wholly ſurrender'd and given up myſelf to GOD, ſo long as it ſhall pleaſe His Majeſty to enruſt me with myſelf, to lend me my Being in the lower World, or to put any thing elſe into my Hands, as Time, Health, Strength, Parts, or the like; I am reſolved, by His Grace, to lay out all for His Glory. All the Faculties of my Soul, as I have given them to Him, ſo will I endeavour to improve them for Him; they ſhall ſtill be at His moſt Noble Service; my *Underſtanding* ſhall be His, to *know* Him; my *Will* His, to *chooſe* Him; my *Affections* His, to *embrace* Him; and all the Members of my Body ſhall act in Subſerviency to Him.

AND thus, having given myſelf to GOD on Earth, I hope GOD, in a ſhort time, will take me to Himſelf in Heaven; where, as I gave myſelf to Him in Time, He'll give Himſelf to me unto all Eternity.

ARTICLE

ARTICLE X.

I believe, that as GOD enter'd into a Covenant of Grace with us, ſo hath He ſign'd this Covenant to us by a double Seal, Baptiſm, *and the* Lord's Supper.

AS the Covenant of *Works* had *two* Sacraments, *viz. The Tree of Life*, and *The Tree of the Knowledge of Good and Evil*; the firſt ſignifying and ſealing *Life* and *Happineſs* to the *Performance*, the other *Death* and *Miſery* to the *Breach* of it: So the Covenant of *Grace* was likewiſe ſeal'd with *two* Typical Sacraments, *Circumciſion, and the Paſſover.* The Former was annex'd at GOD's firſt making His Covenant with *Abraham's Perſon*; the Other was added, at his fulfilling the Promiſes of it, to his *Seed* or *Poſterity*, which were therefore ſtyl'd, *The Promiſed Seed.* But theſe being only Typical of the true and *Spiritual* Sacraments, that were afterwards to take Place upon the Coming of the *Meſſiah*, there was then, in the *Fulneſs of Time*, two other Sacraments ſubſtituted

ſtituted in their ſtead, *viz. Baptiſm*, and the *Supper of the Lord.* And theſe Sacraments were both correſpondent to the Types by which they were repreſented.

As to the firſt, *viz. Circumciſion*, whether I conſider the Time of conferring it, or the End of the Inſtitution, I find it exactly anſwers to the Sacrament of *Baptiſm*, in both theſe Reſpects. For, as the Children under the *Law* were to be *circumcis'd* in their Infancy, at *eight Days old*; ſo are the Children under the *Goſpel* to be *baptized* in their Infancy too. And as the principal thing intended in the Rite of *Circumciſion*, was to initiate or admit the Children of the Faithful into the *Jewiſh* Church; ſo the chief Deſign of *Baptiſm* now, is to admit the Children of ſuch as profeſs themſelves *Chriſtians* into the Church of CHRIST. And for this Reaſon, I believe, that as, under the *Old* Teſtament *Children* had the Grant of Covenant-Privileges, and Church-Membership, as really as their *Parents* had; ſo this Grant was not repeal'd, as is intimated *Acts* ii. 39. but farther confirm'd in the *New* Teſtament, in that the Apoſtle calls the Children of believing Parents *Holy*, 1 Cor. vii. 14. Which cannot be underſtood of a *real* and *inherent*, but only of a *relative* and *covenanted* Holineſs, by vertue

vertue of which being born of *believing* Parents, themſelves are accounted in the Number of *Believers*, and are therefore call'd *Holy Children* under the *Goſpel*, in the ſame Senſe that the People of *Iſrael* were call'd a *Holy People* under the *Law*, *Deut.* vii. 6. and *cap.* xiv. 2, 21. as being all within the Covenant of Grace, which, through the Faith of their *Parents*, is thus ſeal'd to them in their Baptiſm.

NOT that I think it neceſſary, that all Parents ſhou'd be endu'd with what we call a *Saving Faith*, to entitle their Children to theſe Privileges, (for then, none but the Children of ſuch who have the Spirit of CHRIST truly implanted in them, wou'd be qualify'd to partake of the Covenant) but even ſuch, who, by an outward hiſtorical Faith, have taken the Name of CHRIST upon them, are, by that means, in Covenant with GOD, and ſo accounted *Holy* in reſpect of their *Profeſſion*, whatever they may be in point of *Practice*. And if they are themſelves Holy, it follows, on courſe, that their Children muſt be ſo too, they being eſteem'd as Parts of their Parents, till made diſtinct Members in the Body of CHRIST; or, at leaſt, till they come to the Uſe of their Reaſon, and the Improvement of their Natural Abilities.

AND, therefore, tho' the Seal be changed, yet the Covenant-Privileges, wherewith the Parties ſtipulating unto GOD were before inveſted, are no whit alter'd or diminiſh'd; Believers Children being as really Confederates with their Parents, in the Covenant of Grace *now*, as they were *before* under the *Jewiſh* Adminiſtration of it. And this ſeems to be altogether neceſſary; for otherwiſe, Infants ſhould be inveſted with Privileges under the *Type*, and be depriv'd of, or excluded from them, under the more perfect Accompliſhment of the ſame Covenant in the thing *typify'd*; and ſo the Diſpenſations of GOD's Grace would be more ſtreight and narrow *ſince*, than they were *before* the Coming of our *Saviour*; which I look upon to be no leſs than Blaſphemy to aſſert.

AND, upon this ground, I believe, it *is* as really the Duty of *Chriſtians* to *baptize* their Children *now*, as ever it *was* the Duty of the *Iſraelites* to *circumciſe* theirs; and, therefore, S. *Peter*'s Queſtion, *Can any Man forbid Water, that theſe ſhould not be baptized, who have received the Holy Ghoſt as well as we?* Acts x. 47. may very properly be apply'd to this Caſe. Can any one forbid Water, that Children ſhould not be *baptized*, who are in Covenant with the moſt High GOD as well as we?

For

For what is it, I pray, that the Right to *Baptiſm* doth depend upon? Surely, not upon performing the Conditions of the Covenant; for then none ſhould be *baptiz'd*, but ſuch as are true *Believers* in *themſelves*, and known to be ſo by *us*, and, by conſequence, none at all; it being only GOD's Prerogative to ſearch their Hearts, and to know the Truth of that Grace, which Himſelf hath been pleas'd to beſtow upon them. But *Children*'s Right to *Baptiſm* is grounded upon the *outward* Profeſſion of their *Believing* Parents; ſo that, as a King may be crown'd in his Cradle, not becauſe he is able to wield the Scepter, or manage the Affairs of his Kingdom, but becauſe he is Heir to his Father; ſo here, *Children* are not *therefore* baptized, becauſe they are able to perform the Conditions of the Covenant, which is ſeal'd to them, but becauſe they are Children to Believing Parents. And this ſeems to be yet farther evident, from the very Nature of Seals, which are not adminiſtred or annex'd to any Covenant, becauſe the Conditions *are* already perform'd, but rather, that they *may* be perform'd; and ſo Children are not baptized, becauſe they are already true *Chriſtians*, but that they may be ſo hereafter.

As for a Command for Infant-Baptiſm, I believe that the ſame *Law* that enjoin'd Circumciſion to the *Jewiſh*, enjoins Baptiſm likewiſe to *Chriſtian* Children, there being the ſame Reaſon for both. The Reaſon why the *Jewiſh* Children were to be circumciſed, was, becauſe they were *Jewiſh* Children, born of ſuch as profeſs'd the true Worſhip of GOD, and were in Covenant with Him; and there is the ſame Reaſon, why *Chriſtian* Children are to be baptized, even becauſe they are *Chriſtian* Children, born of ſuch as profeſs the true Worſhip of the ſame GOD, and are Confederates in the ſame Covenant with the *Jews* themſelves. And, as there is the ſame Reaſon, ſo likewiſe the ſame End for both, *viz.* That the Children might be actually admitted into the ſame Covenant with their Parents, and have it viſibly confirm'd to them by this initiating Seal put upon them: So that *Circumciſion* and *Baptiſm* are not two *diſtinct* Seals, but the *ſame* Seal *diverſly* apply'd; the one being but as a Type of the other, and ſo to give place to it, whenſoever, by the Inſtitution of CHRIST, it ſhould be brought into the Church of GOD. And, therefore, the Command for initiating Children into the Church by *Baptiſm*, remains ſtill in Force, tho' Circum-

cumciſion, which was the Type and Shadow of it, be done away. And for this Reaſon, I believe, that was there never a Command in the *New* Teſtament for Infant-Baptiſm, yet, ſeeing there is one for Circumciſion in the *Old*, and for Baptiſm, as coming into the place of it, in the *New*, I ſhould look upon Baptiſm as neceſſarily to be apply'd to Infants now, as Circumciſion was then.

But why ſhou'd it be ſuppos'd, that there is no Command in the New Teſtament for Infant-Baptiſm? There are ſeveral Texts that ſeem to imply its being practis'd in the firſt Preaching of the Goſpel, as particularly in the Caſe of *Lydia*, and the *Keeper of the Priſon*, Acts xvi. 15, 33. who had their whole Families baptiz'd; and we no where find, that Children were excepted. On the contrary, S. *Peter* exhorting the converted *Jews* to be baptiz'd, makes uſe of this Argument to bring them to it, *For the Promiſe*, ſays he, *is unto you, and to your Children*, *Acts* ii. 38, 39. which may as reaſonably be underſtood of their Infants, as of their adult Poſterity. But beſides, it was the expreſs Command of Christ to His Diſciples, that they ſhou'd *go and teach all Nations, baptizing them in the Name of the Father, Son, and Holy Ghoſt*, Matt. xxviii. 19.

The Meaning of which Words I take to be this; Go ye, and preach the Goſpel amongſt all Nations, and endeavour thereby to bring them over to the embracing of it; that leaving all *Jewiſh* Ceremonies and *Heatheniſh* Idolatries, they may profeſs My Name, and become My Diſciples, receive the Truth, and follow Me; which if they do, I charge you to *baptize them in the Name of the Father, Son, and Holy Ghoſt*: For the Word μαθητεύσατε doth not ſignify *to teach*, but *to make Diſciples*, denoting the ſame here, that μαθητὰς ποιεῖν doth upon the like Occaſion, *John* iv. 1.

And this is the Senſe that all the ancient Tranſlations agree in; nor, indeed, will the Text itſelf bear any other; eſpecially, not that of *Teaching*; for though the Apoſtles ſhould have taught all Nations, yet they were not preſently to baptize them, unleſs they became Diſciples, and Profeſſors of the Doctrine that they were taught. A Man may be *taught* the Doctrine of the Goſpel, and yet not *believe* it; and even tho' he ſhould believe, yet unleſs he openly profeſſes his Faith in it, he ought not preſently to be baptiz'd. For, without this outward Profeſſion, the very Profeſſing of Christ cannot entitle a Man to this Privilege before

before Men, tho' it doth before GOD; because we cannot know how any one ſtands affected towards CHRIST, but only by his outward Profeſſion of Him. 'Tis the *inward* Poſſeſſion of CHRIST's *Perſon* that entitles us to the inward ſpiritual Grace; but 'tis the *outward* Profeſſion of His Name only, that entitles us to the outward viſible Sign in *Baptiſm*; So that a Man muſt, of neceſſity, be a profeſs'd Diſciple of the *Goſpel*, before he can be admitted into the Church of CHRIST. And hence it is, that the Words muſt neceſſarily be underſtood of *diſcipling*, or bringing the Nations over to the Profeſſion of the *Chriſtian* Religion; or elſe, we muſt ſuppoſe what ought not to be granted, that our Saviour muſt command many that were viſible Enemies to His Croſs, to be receiv'd into His Church; for many of the *Jews* were taught and inſtructed in the Doctrine of the Goſpel, who, notwithſtanding, were inveterate Enemies unto CHRIST. They were taught that He was the *Meſſiah*, and Saviour of the World, and that *whoſoever believed in Him, ſhould not periſh, but have everlaſting Life*; and they had all the Reaſon in the World to be convinc'd of it: yet, I hope, there is none will ſay, that the bare Knowledge of, or tacit Aſſent unto, theſe things, are a

ſufficient ground for their Reception into the Church.

NOW, as it was in the *Jewiſh* Church, when any one became a Proſelyte, not only himſelf, but whatſoever Children he afterwards had, were to be circumcifed; ſo in the Church of CHRIST, whenſoever any Perſon is brought over into the Profeſſion of the *Chriſtian* Religion, his Seed are all equally inveſted with the outward Privileges of it with himſelf, tho' they be not as yet come to Years of Diſcretion, nor able, of themſelves, to make their Profeſſion of that Religion they are to be receiv'd and baptiz'd into. For, ſo long as Children are in their Infancy, they are (as I before obſerv'd) look'd upon as Parts of their Parents, and are therefore accounted Holy, by the outward Profeſſion which their Parents, under whom they are comprehended, make of it: And in this Senſe, 1 *Cor.* viii. 14. *the unbelieving Husband* is ſaid to be *ſanctified by the believing Wife, and the unbelieving Wife by the believing Husband*; that is, Man and Wife being made one Fleſh, they are denominated, from the better part, Holy, and ſo are their Children too.

AND hence it is, that I verily believe, that in the Commiſſion which our Savi-

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our gave to His Apoſtles, *diſciple and baptize all Nations*, He meant that they ſhould preach the Goſpel in all Nations, and thereby bring over all Perſons of Underſtanding and Diſcretion to the Profeſſion of His Name, and, in them, their Children; and ſo engraft both Root and Branch into Himſelf, the true Vine, by baptizing both Parents and Children in the *Name of the Father, Son, and Holy Ghoſt.*

THE main Objection againſt this is, That Infants are not in a Capacity either to learn and underſtand their Duty in this Covenant, or to ſtipulate and promiſe for their future Performance of the Conditions of it. But this Difficulty is eaſily remov'd, when I conſider, that 'tis not by vertue of their *own* Faith or Knowledge, but that of their *Parents*, that they are admitted to this Sacrament; nor is it requir'd, that they ſhou'd ſtipulate or promiſe in their own *Perſons*, but by their *Godfathers* or *Sponſors*, who enter into this Engagement for them, and oblige them, when they come of Age, to take it upon themſelves; which accordingly they do. And this Engagement, by *Proxy*, does as effectually bind them to the Performance of the Conditions, as if they were actually in a Capacity to have ſtipu-

ſtipulated for *themſelves*, or ſeal'd the Covenant in their own *Perſons*. For theſe ſpiritual Signs or Seals are not deſign'd to make GOD's Word ſurer to Us, but only to make our Faith ſtronger in Him; nor are they of the Subſtance of the Covenant, but only for the better Confirmation of it.

AND, as *Baptiſm* thus comes in the place of the *Jews Circumciſion*, ſo doth Our *Lord's Supper* anſwer to Their *Paſſover*. Their Paſchal Lamb repreſented our Saviour CHRIST, and the Sacrificing of it the Shedding of His Blood upon the Croſs; and as the Paſſover was the Memorial of the *Iſraelites* Redemption from *Egypt*'s Bondage, *Exod.* xii. 14. ſo is the Lord's Supper the Memorial of our Redemption from the Slavery of Sin, and Aſſertion into *Chriſtian* Liberty; Or rather it is a ſolemn and lively Repreſentation of the Death of CHRIST, and Offering it again to GOD, as an Atonement for Sin, and Reconciliation to His Favour.

SO that, I believe, this Sacrament of the *Lord's Supper*, under the *Goſpel*, ſucceeds to the Rite of *Sacrificing* under the *Law*, and is properly call'd the *Chriſtian Sacrifice*, as repreſenting the Sacrifice of CHRIST upon the Croſs. And the End of both

both is the ſame: For, as the *Sacrifices* under the *Law*, were deſign'd as a *Propitiation* or *Atonement for Sins*, by transferring the Puniſhment from the Offerer, to the thing Offer'd, which is therefore call'd, *The accurſed thing*, as we read *Lev.* xvii. 11. So, under the *Goſpel*, we are told, That it was for this End that our Saviour *died*, and ſuffer'd in our ſtead, that He might obtain the Pardon of our Sins, and reconcile us to His Father, by laying the Guilt of them upon His own Perſon. And accordingly, He ſays of Himſelf, that *He came to give His Life a Ranſom for many*, Matt. xx. 28. And S. *Paul* tells us, 2 *Cor.* v. 21. that *He was made Sin for us, who knew no Sin.*

And as the End of both Inſtitutions was the ſame, ſo they were both equally extended. The Paſchal Lamb was offer'd for all the Congregation of *Iſrael*, and ſo is the Sacrament of the Lord's Supper to be adminiſter'd to all the Faithful People in Christ, that do not exclude themſelves from it. And, for this Reaſon, I believe, That as all the Congregation of *Iſrael* was to eat the *Paſſover*, ſo is all the Society of *Chriſtians* to receive the *Lord's Supper*; thoſe only to be excepted, who are altogether ignorant of the Nature of that Covenant it ſeals, or openly and ſcandalouſly

dalouſly guilty of the Breach of the Conditions it requires.

But why, ſay ſome, ſhou'd there be any Exception? Did not Christ die for all Mankind? And is not that Death ſaid to be *a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World?* All this is true, but it does not, from hence, follow, that all Men muſt be actually ſav'd and abſolv'd from their Sins, by vertue of His Death. No, 'tis only they, who apply to themſelves the Merits of His Paſſion, by partaking duly of this Holy Sacrament, which is the proper Means by which theſe Bleſſings are convey'd to us, *whereby we are ſeal'd to the Day of Redemption.* I ſay *duly*, becauſe tho' this Sacrament was ordain'd for all, yet all will not make themſelves worthy of it; and thoſe that are not ſo, are ſo far from reaping any Benefit from it, that, as the Apoſtle ſays, *they eat and drink their own Damnation, not diſcerning the Lord's Body*, 1 Cor. xi. 29. And, therefore, I believe, That as in the Inſtitution of the *Paſſover*, there were ſome particular Duties and Ceremonies enjoin'd for the better Solemnization of it; ſo there are ſome Preparatory Duties and Qualifications neceſſarily requir'd for the Celebration of the *Lord's Supper*,

per, which, before I preſume to partake of it, I muſt always uſe my utmoſt Endeavours to exerciſe myſelf in. And theſe are,

FIRST, That I ſhou'd *examine*, *confeſs*, and *bewail* my Sins before GOD, with a true Senſe of, and Sorrow for, them; and taking firm Reſolutions for the time to come utterly to relinquiſh and forſake them, ſolemnly engage myſelf in a new and truly *Chriſtian* Courſe of Life.

SECONDLY, That I ſhou'd *be in perfect Charity with all Men*, i. e. That I ſhou'd heartily forgive thoſe who have any ways injur'd or offended me; or make Reſtitution or Satisfaction to ſuch whom I have, in any reſpect, injur'd or offended myſelf. And then,

THIRDLY, That I ſhould, with an humble and obedient Heart exerciſe the Acts of Faith, and Love, and Devotion, during the Celebration of that Holy Myſtery; and expreſs the Senſe I have of this Myſtery, by devout Praiſes and Thankſgivings for the great Mercies and Favours that GOD vouchſafes to me therein; and by all the Ways and Meaſures of Charity that He has preſcrib'd, manifeſt my Love and Beneficence to my *Chriſtian* Brethren.

THESE

THESE are the proper Graces, this the Wedding Garment, that every true *Chriſtian*, who comes to be a Gueſt at this Holy Supper, ought to be cloath'd and inveſted with.

DO *Thou, O Bleſſed* JESUS! *adorn mè with this Holy Robe, and inſpire my Soul with ſuch Heavenly Qualities and Diſpoſitions as theſe; and then I need not fear, but that* as oft as I eat the Fleſh of CHRIST, and drink His Blood, *I ſhall effectually obtain the Pardon and Remiſſion of my Sins, the ſanctyfying Influences of His Holy Spirit, and a certain Intereſt in the Kingdom of Glory!*

See, farther, Treatiſe of the *Sacrament.*

ARTICLE XI.

I believe, that after a ſhort Separation, my Soul and Body ſhall be united together again, in order to appear before the Judgment-Seat of CHRIST, *and be finally ſentenc'd according to my Deſerts.*

KNOW, this Body, which, for the preſent, I am ty'd to, is nothing elſe, but a Piece of Clay made up into the Frame and Faſhion of a Man; and, therefore, as it was firſt taken from the Duſt, ſo ſhall it return to Duſt again: But, then I believe, on the other hand, that it ſhall as really be rais'd from the Earth, as ever it ſhall be carry'd to it; yea, tho' perhaps it may go through a hundred, or a thouſand Changes, before that Day come. There are, I confeſs, ſome Points in this *Article*, which are hardly to be ſolv'd by Humane *Reaſon*; but, I believe, there are none ſo difficult, but what may be reconcil'd by a divine *Faith*: Tho' it be too hard for *me* to *know*, yet it is not too hard for GOD to *do*. He that ſhould have told me, ſome Years ago, that my Body then was, or ſhould be a Mixture of

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Particles fetch'd from ſo many Parts of the World, and undergo ſo many Changes and Alterations, as to become in a manner new, ſhou'd ſcarce have extorted the Belief of it from me, tho' now I perceive it to be a real Truth; the Meats, Fruits, and Spices, which we eat, being tranſported from ſeveral different Places and Nations, and, by Natural Digeſtion, tranſfus'd into the Conſtitution of the Body. And why ſhou'd not I believe, That the ſame Almighty Power, who made theſe ſeveral Beings, or Particles of Matter, by which I am fed and ſuſtain'd, can as eaſily, with His Word, recall each Part again from the moſt ſecret, or remote Place, that it can poſſibly be tranſported to? Or, That He who fram'd me out of the Duſt, can, with as much Eaſe, gather all the ſcatter'd Parts of the Body, and put them together again, as He at firſt form'd it into ſuch a Shape, and infus'd into it a Spiritual Being?

And this *Article* of my Faith, I believe, is not only grounded upon, but may, even by the Force of Reaſon, be deduc'd from, the Principles of Juſtice and Equity; Juſtice requiring, that they who are Copartners in Vice and Vertue, ſhould be Copartners alſo in Puniſhments and Rewards. There is ſcarce a Sin a Man commits,

mits, but his *Body* hath a Share in it; for tho' the Sin committed would not be a *Sin* without the *Soul*, yet it could not be committed without the *Body*; the *Sinfulneſs* of it depends upon the *former*, but the *Commiſſion* of it may lawfully be charg'd upon the *latter*: The *Body* could not *ſin*, if the *Soul* did not *conſent*; nor could the *Soul* ſin (eſpecially ſo oft) if the *Body* did not *tempt* to it. And this is particularly obſervable in the Sins of Adultery, Drunkenneſs, and Gluttony, which the Soul, of itſelf, cannot commit, neither would it ever conſent unto them, did not the prevalent Humors of the Body, as it were, force it ſo to do. For in theſe Sins, the *Act* that is *ſinful*, is wholly *perform'd* by the *Body*, tho' the *Sinfulneſs* of that *Act* doth principally *depend* upon the *Soul*.

Neither is the Body only Partner with the Soul in theſe *groſſer* Sins, but even the more *ſpiritual* Sins, which ſeem to be moſt abſtracted from the Temperature of the Body, as if they depended only upon the Privity and Corruption of the Soul; I ſay, even theſe are partly to be aſcrib'd to the Body. For Inſtance, an Atheiſtical Thought, which, one would think, was to be laid only upon the Soul, becauſe the Thought takes its Riſe from thence; yet

if we ſeriouſly weigh and conſider the Matter, we ſhall find, that it is uſually the ſinful Affections of the Body, that thus debauch the Mind into theſe Blaſphemous Thoughts; and that it is the Pleaſures of Senſe, that firſt ſuggeſt them to us, and raiſe them in us. And this appears, in that there is no Perſon that ever was, or indeed ever can be, an *Atheiſt* at all times; but ſuch Thoughts ſpring up in the Fountain of the Soul, only when mudded with fleſhly Pleaſures. And thus it is in moſt other Sins; the carnal Appetite having gotten the Reins into its Hand, it miſleads the Reaſon, and hurries the Soul whereſoever it pleaſeth. And what, then, can be more reaſonable, than that the Body ſhould be puniſh'd, both for its uſurping the Soul's Prerogative, and for its tyrannizing ſo much over that, which, at the firſt, it was made to be ſubject to?

But farther, it is the *Body* that enjoys the *Pleaſure*, and, therefore, good Reaſon that the *Body* ſhould likewiſe bear the *Puniſhment* of Sin. Indeed, I cannot conceive, how it can ſtand with the Principles of *Juſtice*, but that the Body, which both accompanies the Soul in Sin, enjoys the Pleaſures of it, and leads the Soul into it, ſhould bear a ſhare in the Miſeries which are due to, and inflicted upon, it.

For

For what doth Juſtice require, but to puniſh the Perſon that *offends* for the Offence he commits? whereas, if the Soul only, and not the Body, were to ſuffer, the Perſon would not ſuffer at all; the Body being Part of the Perſon as well as the Soul, and, therefore, the Soul no Perſon without the Body.

HENCE it is, That tho' the Scripture had been ſilent in this Point, yet methinks, I could not but have believ'd it: How much more firm and ſtedfaſt, then, ought I to be in my Faith, when Truth itſelf hath been pleas'd ſo expreſly to affirm it? For thus ſaith the Lord of Hoſts, *Thy dead Men ſhall live, together with My dead Body ſhall they ariſe*, Iſa. xxvi. 19. *And many of them that ſleep in the Duſt of the Earth ſhall awake, ſome to everlaſting Life, and ſome to Shame and everlaſting Contempt*, *Dan.* xii. 2. And thus ſaith the Saviour of the World, *who is the Way, the Truth, and the Life; the Hour is coming, in which all that are in the Graves ſhall hear His Voice, and ſhall come forth, they that have done Good, unto the Reſurrection of Life; and they that have done Evil, unto the Reſurrection of Damnation*, John v. 28, 29. The ſame hath it pleas'd His Divine Majeſty to aſſert and prove with His own Mouth, *Matth.* xxii. 31, 32. and by His Spirit,

2 *Cor.* xv, and in many other Places: From all which, I may, with Comfort and Confidence, draw the ſame Concluſion that Holy *Job* did, and ſay, *I know that my Redeemer liveth, and that He ſhall ſtand at the latter Day upon the Earth; and tho' after my Skin Worms deſtroy this Body, yet in my Fleſh ſhall I ſee GOD; whom I ſhall ſee for myſelf, and mine Eyes ſhall behold, and not another, though my Reins be conſumed within me*, Job xix. 25, 26, 27.

And, as I believe my Body ſhall be thus rais'd from the Grave, ſo I believe the other Part of me, my Soul, ſhall never be carry'd to it; I mean, it ſhall never die, but ſhall be as much, yea, more alive, when I am dying, than it is now; by ſo much my Soul ſhall be the more active in itſelf, by how much it is leſs tied and ſubjected to the Body.

And farther I believe, That ſo ſoon as ever my Breath is out of my Noſtrils, my Soul ſhall remove her Lodging into the other World, there to live as really to Eternity, as I now live here in Time. Yea I am more certain, that my Soul ſhall *return to GOD that gave it*, than that my Body ſhall return to the Earth, out of which I had it. For I know, 'tis poſſible my *Body* may be made *immortal*, but I am ſure, my *Soul* ſhall never be

mortal.

mortal. I know, that at the firſt, the Body did equally participate of Immortality with the Soul, and that had not Sin made the Divorce, they had liv'd together, like loving Mates, to all Eternity. And I dare not affirm, that *Enoch* and *Elias* underwent the common Fate; or, ſuppoſe they did, yet, ſure I am, the Time will come, when thouſands of Men and Women ſhall not be diſſolv'd and die, but be immediately chang'd and caught up into Heaven, or, to their eternal Confuſion, thruſt down into Hell; whoſe Bodies, therefore, ſhall undergo no ſuch thing as Rotting in the Grave, or being Eaten up of Worms, but, together with their Souls, ſhall immediately launch into the vaſt Ocean of Eternity. But who ever yet read or heard of a Soul's Funeral? Who is it? Where is the Man? or, What is his Name, that wrote the Hiſtory of her Life and Death? Can any Diſeaſe ariſe in a Spiritual Subſtance, wherein there is no ſuch thing as Contrariety of Principles or Qualities to occaſion any Diſorder or Diſtemper? Can an *Angel* be *ſick* or *die*? And, if not an *Angel*, why a *Soul*, which is endow'd with the ſame *ſpiritual* Nature here, and ſhall be adorn'd with the ſame eternal Glory hereafter? No, no; deceive not thyſelf, my Soul; for 'tis more

certain, that thou ſhalt always live, than that thy Body ſhall ever die.

Not that I think my Soul muſt always live in deſpite of Omnipotence itſelf, as if it was not in the Power of the Almighty to take my Being and Exiſtence from me; for I know I am but as a *Potſhard* in the *Potter's Hand*, and that it is as eaſy for Him to daſh me in pieces now, as it was to raiſe it up at the firſt. I believe it is as eaſy for Him to command my Soul out of its Being, as out of its Body; and to ſend me back into my Mother *Nothing*, out of whoſe Womb He took me, as it was at firſt to fetch me thence. I know, He could do it, if He would; but Himſelf hath ſaid, He will not, and, therefore, I am ſure, He cannot do it; and that, not becauſe He hath not *Power*, but becauſe He hath not *Will* to do it; it being impoſſible for Him to do that which He doth not *will* to do. And that it is not His Will or Pleaſure ever to annihilate my Soul, I have it under His own Hand, that my *Duſt ſhall return to the Earth as it was, and my Spirit to* GOD *that gave it*, Eccleſ. xii. 7. And if it return to GOD, it is ſo far from returning to Nothing, that it returns to the Being of all Beings; and ſo, Death to me will be nothing more, than going home to my

my Father and Mother; my *Soul* goes to my Father, GOD; and my *Body* to my Mother, *Earth.*

THUS, likewiſe, hath it pleas'd His Sacred Majeſty to aſſure me, that if our *earthly Houſe of this Tabernacle were diſſolv'd, we have a Building of* GOD, *an Houſe not made with Hands, eternal in the Heavens*, 2 Cor. v. 1. ſo clearly hath the great GOD *brought Life and Immortality to Light, through the Goſpel*, 2 Tim. i. 10. The Light of Nature ſhews, the Soul can never periſh or be diſſolv'd, without the immediate Interpoſition of GOD's Omnipotence, and we have His own Divine Word for it, that He will never uſe that Power in the Diſſolution of it. And, therefore, I may, with the greateſt Aſſurance, affirm and believe, that as really as I now live, ſo really ſhall I never die; but that my Soul, at the very Moment of its Departure from the Fleſh, ſhall immediately mount up to the Tribunal of the moſt High GOD, there to be judg'd, firſt privately, by itſelf, (or perhaps with ſome other Souls, that ſhall be ſummon'd to appear before GOD the ſame Moment:) And then, from theſe private Seſſions, I believe, that every Soul that ever was, or ſhall be ſeparated from the Body, muſt either be receiv'd into the Manſions of

Heaven, or elſe ſent down to the Dungeon of Hell, there to remain till the Grand Aſſizes, the *Judgment of the Great Day, when the Trumpet ſhall ſound, and the Dead ſhall be rais'd incorruptible, and we ſhall be chang'd,* 1 Cor. xv. 52. And when our Bodies, by the Word of the Almighty GOD, ſhall be thus call'd together again, I believe, that our Souls ſhall be all prepar'd to meet them, and be united again to them, and ſo both *appear before the Judgment-Seat of* CHRIST, *to receive* Sentence *according to what they have done in the Fleſh, whether it be Good, or whether it be Evil.* And tho' it is very difficult, or rather impoſſible, for me to conceive or determine the particular Circumſtances of this Grand Aſſize, or the Manner and Method how it ſhall be manag'd, yet from the Light and Intimations that GOD has vouchſafed to give us of it, I have Grounds to believe, it will be order'd and carry'd on after this, or the like manner.

THE Day and Place being appointed by the King of Kings, the glorious Majeſty of Heaven, and Saviour of the World, JESUS CHRIST, who long a go receiv'd His Commiſſion from the Father to be the *Judge of Quick and Dead,* Joh. v. 22. Acts xvii. 31. *ſhall deſcend from Heaven,*

Heaven, with the Shout of the Archangel, and with the Trump of GOD, 1 Theſſ. iv. 16. royally attended with an innumerable Company of *glorious Angels*, Matt. xxv. 31. Theſe He ſhall ſend with the great Sound of a Trumpet, and they *ſhall gather together His Elect from the four Winds, from the one End of Heaven to the other*, cap. xxiv. 31. yea, and the Wicked too, from whatſoever Place they ſhall be in; and then ſhall He *ſever the Wicked from the Juſt*, Matt. xiii. 49. So that all Nations, and every particular Perſon that ever did, or ever ſhall, live upon the Face of the Earth, ſhall be gather'd together before Him, and He ſhall *ſeparate the one from the other, as a Shepherd divideth his Sheep from the Goats, and He ſhall ſet the Sheep on His Right Hand, but the Goats upon the Left*, Matt. xxv. 32, 33.

THINGS being thus ſet in Order, the Judge ſhall read His Commiſſion, *i. e.* declare and manifeſt Himſelf to be the Judge of all the Earth, ſent by the GOD of Heaven to judge *Them* that had condemn'd *Him*, and, in that very Body, that once was crucified upon the Croſs at *Jeruſalem*, for our Sins. So that all the World ſhall then behold Him ſhining in all His Glory and Majeſty, and ſhall acknowledge Him to be now what they would

would not believe Him to be before, even both GOD and Man, and ſo the Judge of all the World, from whom there can be no Appeal.

AND having thus declar'd His Commiſſion, I believe, the firſt Work He will go upon, will be to open the *Book of GOD's Remembrance*, and to cauſe all the Indictments to be read, that are there found on Record againſt thoſe on His Right Hand; but behold, all the Black Lines of their Sins being blotted out with the Red Lines of their Saviour's Blood, and nothing but their Good Works, their Prayers, their Sermons, their Meditations, their Alms, and the like, to be found there; the Righteous Judge, before whom they ſtand, turning Himſelf towards them with a ſerene and ſmiling Countenance, will declare to them, before all the World, that their Sins are pardon'd, and their Perſons accepted by Him, as having believ'd in Him; and, therefore, will He immediately proceed to pronounce the happy Sentence of Election upon them, ſaying, *Come, ye Bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

THE Sentence being thus pronounc'd, the Righteous (and I hope myſelf among the reſt) ſhall go up with Shouts of Joy and

and Triumph, to ſit with our Bleſſed Redeemer, to judge the other Parts of the World, who ſtand at the Left-hand of the Tribunal, with ghaſtly Countenances and trembling Hearts, to receive their laſt and dreadful Doom. Againſt theſe, all the Sins that ever they committed, or were guilty of, ſhall be brought up in Judgment againſt them, as they are found on Record in the Book of GOD's Remembrance, and the Indictment read againſt every particular Perſon, high or low, for every particular Sin, great or ſmall, which they have committed.

AND the Truth of this Indictment ſhall be atteſted by their own Conſciences, crying, *Guilty, Guilty:* I ſay, by their own *Conſciences*, which are as a thouſand *Witneſſes*; yea, and by the *Omniſcience* of GOD too, which is as a thouſand *Conſciences*. And, therefore, without any farther Delay, ſhall the Judge proceed to pronounce the Sentence, the doleful Sentence of Condemnation upon them, *Depart, ye Curſed, into everlaſting Fire, prepared for the Devil and his Angels.*

THIS, I believe, or ſuch-like, will be the Method of CHRIST's Proceeding with us in that great and terrible Day of Tryal and Retribution.

OH!

OH! *may theſe awful Thoughts and Ideas of it, always accompany me, and ſtrike ſuch a deep and lively impreſſion upon my Heart, in every Action of Life, as to deterr me from offending this Juſt and Almighty Being, in whoſe Power it is, to* deſtroy both Body and Soul in Hell; *and engage me in ſuch a regular, ſtrict, and conſcientious Courſe of Life, as to be always ready, whenever He ſhall be pleas'd to ſummon me, to give in my Accounts at the grand Audit, and, with a Holy Aſſurance, fly for Mercy and Succour into the Hands of my Redeemer, and be permitted to* enter into the Joys of His Reſt!

ARTICLE XII.

I believe, there are two other Worlds, beſides this I live in; a World of Miſery for unrepenting Sinners, and a World of Glory for believing Saints.

WHEN Death hath open'd the Cage of Fleſh, wherein the Soul is pen'd up, whither it flies, or how it ſubſiſts, I think it not eaſy to determine, or indeed to conceive. As for the *Platonick* Aerial and Ætherial Vehicles, ſucceeding this Terreſtrial one, I find neither Mention of, nor Warrant for them, in the Word of GOD. And, indeed, to ſuppoſe that a Spiritual Subſtance cannot ſubſiſt of itſelf, without being ſupported by a Corporeal Vehicle, is, in my Opinion, too groſs a Conceit for any Philoſopher, much more for one that profeſſes himſelf a Divine, to advance or entertain. Only this I am ſure of, that according to the Diſtinction of Lives here into *good* or *bad*, and the Sentences paſs'd upon all hereafter, of *Abſolution* or *Condemnation*, there will be a *twofold* Receptacle for the Souls of

of Men, the one of *Happineſs*, the other of *Miſery*.

As to the firſt, I believe, that at the great and general Aſſizes of the World, there will be a glorious Entrance open'd for the Righteous into the Holy of Holies, the Seat and Fountain of all Bliſs and Happineſs, where they ſhall draw nigh to the moſt High GOD, *behold His Preſence in Righteouſneſs*, and reign with Him for ever in Glory, where they ſhall ſee Him *Face to Face*, 1 Cor. xiii. 12. *and know Him the only true GOD, and* JESUS CHRIST *whom He has ſent*, John xvii. 3. And this Knowing and Beholding GOD Face to Face is, I believe, the very Heaven of Heavens, even the higheſt Happineſs that it is poſſible a Creature ſhould be made capable of: For in having a perfect Knowledge of GOD, we ſhall have a perfect Knowledge of all things that ever were, are, ſhall, yea, or can be, in the World. For GOD being the Being of all Beings, in ſeeing Him, we ſhall not only ſee whatſoever hath been, but whatſoever can be communicated from Him. The Contemplation of which, cannot but raviſh and tranſport my Spirit beyond itſelf; eſpecially, when I conſider, that in knowing this One-All-things, GOD, I cannot but enjoy whatſoever 'tis poſſible

any

any Creature ſhould enjoy. For the Knowing of a thing is the Soul's Enjoyment of it; the Underſtanding being to the Soul, what the Senſes are to the Body. And, therefore, as the Body enjoys nothing but by its Senſes, ſo neither doth the Soul enjoy any thing but by its Underſtanding: And, as the Body is ſaid to have whatſoever affects its proper Senſes, ſo may the Soul be ſaid to have whatſoever comes under its Knowledge. Nay, the Soul ſo far *hath* what it knows, that, in a manner, it *is* what it knows; itſelf being in a *ſpiritual* manner, enlarged, according to the Extent of the Objects which it knows, as the Body is by the Meat it eats; the Truths we know turning into the Subſtance of our Souls, as the Meat we eat doth into the Subſtance of our Bodies.

BUT Oh! what a rare Soul ſhall I then have, when it ſhall be extended to every thing that ever was, or ever could have been! What a happy Creature ſhall I then be, when I ſhall know, and ſo enjoy Him that is all things in Himſelf! What can a Creature deſire more? yea, What more can a Creature be made capable of enjoying or deſiring? And that which will always accompany this our Knowledge and Enjoyment, is, perfect Love to what we enjoy and know, without which

we

we ſhould take Pleaſure in *nothing*, tho' we ſhould have *all things* to take Pleaſure in. But, who will be able not to love the chiefeſt Good, that knows and enjoys Him, and therefore enjoys Him becauſe he knows Him? Queſtionleſs, in Heaven, as I ſhall enjoy whatſoever I can love, ſo ſhall I love whatſoever I enjoy. And this, therefore, I believe to be the Perfection of my Happineſs, and the Happineſs of my Perfection, in the other World; that I ſhall perfectly *know* and *love*, and ſo, perfectly *enjoy* and *rejoice in* the moſt High GOD; and ſhall be, as *known*, ſo perfectly *loved* and *rejoiced in* by Him; And, queſtionleſs, for all our ſhallow Apprehenſions and low Eſtimations of theſe things now, they cannot chooſe but be vaſt and unconceivable Pleaſures, too great for any Creature to enjoy whilſt here below.

If we have but the leaſt Drop of theſe Pleaſures diſtill'd into us here upon Earth, how ſtrangely do they make us, as it were, beſides ourſelves, by lifting us above ourſelves! If we can but at any time get a Glympſe of GOD, and of His Love to us, how are we immediately carryed beyond all other Pleaſures and Contentments whatſoever! How apt are we to ſay, with *Peter*, *It is good for us*

to

to be here! And, if the Fore-Taſtes of the Bleſſings of *Canaan*, if the dark Intimations of GOD's Love to us, be ſo unſpeakably pleaſant, ſo raviſhingly delightſome, Oh! What will the full Poſſeſſion of Him be! What tranſporting Extaſies of Love and Joy ſhall thoſe bleſſed Souls be poſſeſſed with, who ſhall behold the King of Glory ſmiling upon them, rejoicing over them, and ſhining forth in all His Love and Glory upon them! Oh! what aſtoniſhing Beauty will they then behold! What flowing, what refreſhing Pleaſures, ſhall then ſolace and delight their Spirits, unto all Eternity! Pleaſures! far greater than I am able either to expreſs or conceive, much leſs to enjoy, on this ſide Heaven! My Faculties are now too narrow and ſcanty for ſuch an Entertainment; and, therefore, till they are ſpiritualiz'd and enlarg'd, they can't receive it! This is the Portion only of another World, this the *Crown of Righteouſneſs*, which the *Lord the Righteous Judge* reſerves in Heaven for me, and which, at His ſecond Coming, He has promis'd to beſtow upon me, and not upon me only, but *upon all them alſo that love His Appearing!*

As to the other State, *viz.* That of the *Wicked* in another Life, I believe, it will be as exquiſitely *miſerable* and *wretched*,

as that of the *Righteous* is *happy* a nd *glorious:* They will *be driven for ever from the Preſence of the Lord*, from thoſe bright and bleſſed Regions above, *where* CHRIST *ſits at the Right Hand of* GOD, to thoſe dark and diſmal Dungeons below, where the Devil and his Angels are for ever doom'd to be tormented.

WHAT Sort of Torments or Puniſhments they are there to undergo, I am as unable to expreſs, as I am unwilling ever to experience; but, according to the Notions which Scripture and Reaſon give me of theſe Matters, I believe, they will be twofold, *viz.* 1. *Privative*, and, 2. *Poſitive*, *i. e.* The *Wicked* will not only be depriv'd of all that is *good* and *happy*, but actually condemn'd to all that is *evil* and *miſerable*; and that in the moſt tranſcendent Degree.

THE firſt Part of their Puniſhment will conſiſt in *envious*, *melancholy*, and *ſelf-condemning* Reflexions upon their having defeated and deprived themſelves, not only of their carnal Mirth and ſenſual Enjoyments, their Friends, Fortunes, and Eſtates in this World, but alſo of all the infinite Joys and Glories of the next, the Preſence of GOD, the Society of Saints and Angels, and all the refreſhing and raviſhing Delights which flow from

from the Fruition of the chiefeſt Good: And what adds yet farther to their Anguiſh and Remorſe, is, that they have loſt the very Hopes of ever regaining any of theſe Enjoyments!

Oh! how infinitely tormenting and vexatious muſt ſuch a Condition be, which at once gives them a View both of the greateſt Happineſs, and the greateſt Miſery, without the leaſt Hopes either of recovering the one, or being deliver'd from the other! How muſt they tear, torment, and curſe themſelves, for their former Follies; and, too late, wiſh that they had been ſtifled in the Womb, or drown'd in the Font which was to be their ſecond Birth!

And, if the bare Privation of Heaven and Happineſs be ſo miſerable and tormenting, how will it rack their Conſciences, and fill their Souls with Horror and Amazement, to behold the Eternal GOD, the Glorious *Jehovah*, in the Fierceneſs of His Wrath, continually theatning to pour out His Vengeance upon them! How much more, when He poſitively conſigns them over to the Power of the Devil, to execute his Judgment in full Meaſure! when they are gnaw'd upon by the Worm of their own Conſciences, feel the Wrath of the Almighty flaming

in their Hearts, and Fire and Brimſtone their continual Torture! And all this, without the leaſt Allay or Mixture of Refreſhment, or the leaſt Hopes of Ending or Ceſſation!

In a word, when they have nothing elſe to expect but Miſery for their Portion, Weeping and Wailing for their conſtant Employment, and the Devil and Damn'd Fiends their only Companions to all Eternity! And this is that World of Miſery, which all that will not be perſuaded to believe in Christ here, muſt be doom'd for ever to live in hereafter!

I know, the Subjects of this *Article* were never the Objects of my *Sight*, tho' they are of my *Faith*. I never yet ſaw Heaven or Hell, the Places I am now ſpeaking of; but why ſhou'd my Faith be ſtagger'd or diminiſh'd becauſe of that? I never ſaw *Rome* or *Conſtantinople*; I never ſaw the flaming *Sicilian* Hill *Ætna*; yet I can believe, there is ſuch a burning Mountain, and ſuch glorious Cities; becauſe others, who have been there, have told me ſo; and faithful Writers have related and deſcrib'd them to me. And ſhall I believe my Fellow Worms, and not my great Creator, who is Truth itſelf? What tho' I never did ſee the *New Jeruſalem* that is above, nor the flaming *Tophet* that is

is below; yet, ſince GOD Himſelf hath both related and deſcrib'd them to me, why ſhould I doubt of them? Why ſhould not I, a thouſand times ſooner, believe them to be, than if I had ſeen them with mine own Eyes? I cannot ſo much believe, that I have now a Pen in my Hand, have a Book before me, and am writing in it, as I do and ought to believe, that I ſhall one Day, and that e'er long, be either in Heaven, or in Hell; in the Height of Happineſs, or the Depth of Miſery.

I KNOW, my Senſes are fallible, and, therefore, may deceive me; but my GOD, I am ſure, cannot. And, therefore, let others raiſe Doubts and Scruples as they pleaſe, I am as fully ſatisfy'd and convinc'd of the Truth of this *Article*, as any of the reſt.

Do Thou, O my GOD, keep me ſtedfaſt in this Faith, and give me Grace ſo to fit and prepare myſelf to appear before Thee, in the white Robes of Purity and Holineſs in another World, that whenever my Diſſolution comes, I may chearfully reſign my Spirit into the Hands of my Creator, and Redeemer; and, from this crazy Houſe of Clay, take my Flight into the Manſions of

Glory, where CHRIST ſits at the Right Hand of GOD; *and, with the joyful Quire of Saints, and Angels, and the Bleſſed Spirits of* juſt Men made perfect, *chant forth thy Praiſes to all Eternity!*

RESOLUTIONS

Form'd from the foregoing

ARTICLES.

AS *Obedience* without *Faith* is impoſſible, ſo *Faith* without *Obedience* is vain and unprofitable: *For, as the Body*, ſays S. *James, without the Spirit, is dead, ſo Faith, without good Works, is dead alſo*, James ii. 26. Having, therefore, I hope, laid a ſure Foundation, by reſolving what, and how, to *believe*, I ſhall now, by the Grace of GOD, reſolve ſo to order my Converſation, in all Circumſtances and Conditions of Life, as to raiſe a good Superſtructure upon it, and ſo finiſh the Work GOD has given me to do, *i. e.* ſo to *love* and *pleaſe* GOD in *this* World, as to *enjoy* and be *happy* with Him for ever, in the *next*. And, 'tis abſolutely neceſſary, that

I ſhou'd be ſpeedy and ſerious in theſe *Reſolutions*; eſpecially, when I reflect with myſelf, how much of my Time I have already ſpent upon the Vanities and Follies of Youth, and how much enhanced and increas'd this Work, by acquir'd Guilt, by ſettled and repeated Habits of Sin, which are not, without great Difficulty, to be aton'd for, and remov'd. My Heart, alas! is now more harden'd in Iniquity, more puff'd with Pride, and more averſe from GOD, than when I firſt enter'd into Covenant with Him: And I have added many actual Sins and Provocations to my Original Guilt and Pollution; inſtead of glorifying GOD, I have diſhonour'd Him; and inſtead of working out my own Salvation, I have taken a Pleaſure and Delight in ſuch things, as wou'd in the End, be my Ruin and Deſtruction. So that, before I can be able to make any Progreſs in the Duties of Religion, or walk in the Paths that lead to Life, I muſt firſt be freed and diſentangled from theſe Weights and Incumbrances that clog and detard me in my Spiritual Courſe; I muſt have my Heart clean'd and ſoften'd, humbled and converted to GOD, and all my Tranſgreſſions purged and pardon'd by the Merits of my Redeemer. And then being fully perſuaded, that there is no

way

way for me to come to the Joys of Heaven, but by walking according to the ſtricteſt Rules of Holineſs upon Earth, I muſt endeavour, for the future, by a thorow Change and Reformation of my Life, to act in Conformity to the Divine Will and Pleaſure in all things, and *perfect Holineſs in the Fear of the Lord*: For, the moſt High has told me, in His Word, that *without Holineſs no Man ſhall ſee the Lord.*

In order, therefore, to qualify myſelf for this Happineſs, it will be neceſſary for me to ſettle firm and ſteady *Reſolutions*, to fulfill my Duty, in all the ſeveral Branches of it, to GOD, my Neighbour, and myſelf; and to take care, theſe *Reſolutions* be put in Practice, according to the following Method.

Resolution I.

I am reſolv'd, by the Grace of GOD, to walk by Rule; and, therefore, think it neceſſary, to reſolve upon Rules to walk by.

AND this the rather, becauſe I perceive, the Want of ſuch Rules has been the Occaſion of all, or moſt of my Miſcarriages. For, what other Reaſon can I aſſign to myſelf, for having trifled and ſinn'd away ſo much Time, as I have done in my younger Years, but becauſe I did not throughly reſolve to ſpend it better? What is the Reaſon, I have hitherto liv'd ſo unſerviceably to GOD, ſo unprofitably to others, and ſo ſinfully againſt my own Soul; but becauſe I did not apply myſelf, with that Sincerity of Reſolution, Diligence and Circumſpection, as a Wiſe Man ought to have done, to diſcharge my Duty in theſe Particulars? I have, indeed, often reſolv'd to bid adieu to my Sins and Follies, and enter upon a new Courſe of Life; but theſe *Reſolutions* being not rightly form'd upon ſteady Principles, the firſt Temptation made way for a Relaſpe, and the

Bleſſed are all they that fear the Lord and walk in his Ways. Pſalm. 128. vers. 1.

the ſame Bait that firſt allur'd me, has no ſooner been thrown in my way, but I have been as ready to catch at it again, and as greedy to ſwallow it, as ever. At other times, again, I have acted without any Thought or Reſolution at all; and then, tho' ſome of my Actions might be good in themſelves, yet, being done by chance, without any true Deſign or Intention, they cou'd not be imputed to me as good, but rather the quite contrary: So that, in this reſpect, the Want of Reſolution has not only been the Occaſion of my *ſinful* Actions, but the Corruption of my *good* ones too. And ſhall I ſtill go on in this ſame looſe and careleſs manner, as I have formerly done? No, I now reſolve with myſelf, in the Preſence of the moſt High and Eternal GOD, not only, in general, to walk by Rule, but to fix the Rule I deſign to walk by; ſo that, in all my Thoughts, and Words, and Actions, in all Places and Companies, Relations, and Conditions, I may ſtill have a ſure Guide at hand to direct me, ſuch a one as I can ſafely depend upon, without any Danger of being deceiv'd or miſled, *i. e.* the Holy Scripture. And, therefore,

RESOLUTION II.

I am reſolv'd, by the Grace of GOD, to make the Divine Word the Rule *of all the* Rules *I propoſe to myſelf.*

AS the Will of GOD is the Rule and Meaſure of all that is *good*, ſo there is nothing deſerves that Name, but what is agreeable and conformable thereto: And this Will being fully reveal'd and contain'd in the Holy Scripture, it will be neceſſary for me, in directing my Courſe over the Ocean of this World, that I ſhould fix my Eye continually upon this Star, ſteer by this Compaſs, and make it the only Land-mark, by which I am to be guided to my wiſh'd-for Haven. I muſt not, therefore, have Recourſe to the inward Workings of my own roving Fancy, or the corrupt Dictates of my own carnal Reaſon; Theſe are but blind Guides, and will certainly lead me into the Ditch of Error, Hereſy, and Irreligion, which, in theſe our ſelf-admiring Days, ſo many poor Souls have been plunged in. Alas! how many hath the impetuous Torrent of blind Zeal and erroneous Conſcience, borne down into a

Will-

Will-Worſhip and voluntary Subjection of themſelves to the ſpurious Offspring of their own deluded Fancies! If the Light that is within them doth but dictate any thing to be done; or rather, if the Whimſy doth but take them, that they muſt do thus or thus, they preſently ſet about it, without ever conſulting the Sacred Writings to ſee whether 'tis acceptable to GOD, or diſpleaſing to Him. Whereas, for my own part, I know not how any thing ſhould be worthy of GOD's Accepting, that is not of GOD's Commanding. I am ſure, the Word of GOD is the good old Way that will certainly bring me to my Father's Houſe; for how ſhould that Way but lead me to Heaven, which Truth itſelf hath chalk'd out for me? Not as if it was neceſſary, that every one of my *Reſolutions* ſhould be contain'd, Word for Word, in the Holy Scriptures; 'tis ſufficient, that they be imply'd in, and agreeable thereto. So that, tho' the Manner of my Expreſſions may not be found in the Word of GOD, yet the Matter of my *Reſolutions* may clearly be drawn from thence. But let me dive a little into the Depth of my ſinful Heart! What's the Reaſon of my thus reſolving upon ſuch an exact Conformity to the Will and Word of GOD? Is it to work

work my Way to Heaven with mine own Hands? to purchaſe an Inheritance in the Land of *Canaan*, with the Price of my own Holineſs and Religion? or to ſwim over the Ocean of this World, into the Haven of Happineſs, upon the empty Bladders of my own *Reſolutions?* No:

Resolution III.

I am reſolv'd, That as I am not able to think or do any thing that is Good, without the Influence of the Divine Grace; ſo I will not pretend to merit any Favour from GOD, upon Account of any thing I do for His Glory and Service.

AND indeed, I may very well put this *Reſolution* amongſt the reſt; for ſhould I reſolve to perform my *Reſolutions* by mine own Strength, I might as well reſolve never to perform them at all: For Truth itſelf, and my own woful Experience, hath convinc'd me, That I am not able, of myſelf, ſo much as to think a good

a good Thought; and how, then, ſhall I be able of myſelf to reſolve upon Rules of Holineſs, according to the Word of GOD, or to order my Converſation according to theſe *Reſolutions*, without the Concurrence of the Divine Grace? Alas! ſhould the Great GOD be pleaſed to leave me to myſelf, to reſolve upon what is agreeable to my corrupt Nature, what ſtrange kind of *Reſolutions* ſhould I make? What ſhould I reſolve upon? Certainly, only nothing but to gratify my carnal Appetite with ſenſual and ſinful Pleaſures, to indulge myſelf in Riot and Exceſs, to ſpend my Time, and ravel out my Parts and Talents in the Revels of Sin and Vanity. But now, to *live holily, righteouſly, and godlily in this preſent World*, to deny my own, that I may fulfill the Will of GOD; alas! ſuch *Reſolutions* as theſe would never ſo much as come into my Thoughts, much leſs would they diſcover themſelves in my outward Converſation.

BUT, ſuppoſe I ſhould be able to make good *Reſolutions*, and fulfill them exactly in my Life and Actions; yet, what ſhou'd I do more than my Duty? And what ſhould I be eſteem'd of, for doing that? Alas! this is ſo far from puffing me up, that I am verily perſuaded, ſhould I ſpend all my Time, my Parts, my Strength, my Gifts,

Gifts, for GOD, and all my Eſtate upon the Poor; ſhould I *water my Couch* continually *with my Tears*, and faſt my Body into a Skeleton; ſhould I employ each Moment of my Life in the immediate Worſhip of my Glorious Creator; ſo that all my Actions, from my Birth to my Death, ſhould be but one continued Act of Holineſs and Obedience; in a word, ſhould I live like an Angel in Heaven, and die like a Saint on Earth, yet I know no truer, nor ſhould I deſire any better Epitaph to be engraven upon my Tomb, than this, *Here lies an unprofitable Servant.* No, no; 'tis CHRIST, and CHRIST alone, that my Soul muſt ſupport itſelf upon. It is Holineſs, indeed, that is the Way to Heaven; but there is none, none but CHRIST can lead me to it. As the worſt of my Sins are pardonable by CHRIST, ſo are the beſt of my Duties damnable without Him.

BUT if ſo, then whither tend my *Reſolutions?* Why ſo ſtrict, ſo circumſpect a Converſation? Why, 'tis to juſtify that Faith before others, and my own Conſcience, which, I hope, thro' CHRIST, ſhall juſtify my Soul before GOD. And I believe farther, That the Holier I live here, the Happier I ſhall live hereafter; For, tho' I ſhall not be ſav'd *for* my Works, yet

yet I believe, I ſhall be ſav'd *according to* them. And thus, as I dare not expect to be ſav'd by the Performance of my *Reſolutions*, without CHRIST's Merit, ſo neither do I ever expect to be enabled to perform my *Reſolutions*, without His Spirit aſſiſting me therein.

NO; *'tis Thyſelf, my* GOD, *and my Guide, that I wholly and ſolely depend upon! Oh! for thine own Name's Sake, for Thy Son's Sake, and for Thy Promiſe Sake, do Thou both make me to* know *what Thou wouldſt have me to* do, *and then help me to* do *what thou wouldſt have me to* know! *Teach me firſt what to* reſolve *upon, and then enable me to* perform *my* Reſolutions; *that I may walk with Thee in the Ways of Holineſs here, and reſt with Thee in the Joys of Happineſs hereafter!*

Concerning my Converſation in general.

HAVING thus far determin'd in general, to form *Reſolutions* for the better regulating of my Life, I muſt now deſcend to Particulars, and ſettle ſome Rules with myſelf, to reſolve my future Life and Converſation wholly into Holineſs and Religion. I know, this is a hard Task to do; but I am ſure, 'tis no more than what my GOD and my Father has ſet me: Why, therefore, ſhould I think much to do it? Shall I grudge to ſpend my Life for Him, who did not grudge to ſpend His own Blood for me? Shall not I ſo live that He may be glorify'd on Earth, who died that I might be glorify'd in Heaven? Eſpecially, conſidering, that if my whole Life could be ſublimated into Holineſs, and moulded into an exact Conformity unto the Will of the moſt High, I ſhould be happy beyond Expreſſion. Oh! what a Heaven ſhould I then live on Earth! What Raviſhments of Love and Joy would my Soul be continually poſſeſs'd with! Well; I am reſolv'd, by the

the Grace of GOD, to try; And to that end, do, this Morning, wholly ſequeſter and ſet myſelf apart for GOD, reſolving, by the Aſſiſtance of His Grace, to make all and every Thought, Word, and Action, to pay their Tribute unto Him. Let This Man mind his Profit, a Second his Pleaſures, a Third his Honours, a Fourth Himſelf, and All their Sins; I am reſolv'd to mind and ſerve my GOD, ſo as to make Him the *Alpha* and *Omega*, the firſt and the laſt of my whole Life. And, that I may always have an exact Copy before me, to write and frame every Letter of this my Life by,

RESOLUTION. I.

I am reſolv'd, by the Grace of GOD, to make CHRIST *the Pattern of my Life here, that ſo* CHRIST *may be the Portion of my Soul hereafter.*

LET the whole World go whither it will, I am reſolv'd to walk in the Steps that my Saviour went in before me: I ſhall endeavour, in all Places I come into, in all Companies I converſe with, in all the Duties I undertake, in all the Miſeries I undergo, ſtill to

behave myſelf as my Saviour would do, was He in my Place. So that whereſoever I am, or whatſoever I am about, I ſhall ſtill put this Queſtion to myſelf, Would my Saviour go hither? Would He do this or that? And, every Morning, conſider with myſelf, Suppoſe my Saviour was in my ſtead, had my Buſineſs to do, how would he demean Himſelf this Day? How meek and lowly would He be in his Carriage and Deportment? How circumſpect in His Walking? How ſavoury in His Diſcourſe? How heavenly in all, even His earthly Employments? Well; and I am reſolv'd, by Strength from Himſelf, to follow Him as near as poſſible. I know, I can never hope perfectly to tranſcribe His Copy, but I muſt endeavour to imitate it in the beſt Manner I can, that ſo by doing as He did in Time, I may be where He is to all Eternity. But, alas! His Life was Spiritual, and *I am Carnal, ſold under Sin*; and every petty Object that doth but pleaſe my Senſes, will be apt to divert and draw away my Soul from following His Steps. In order, therefore, to prevent this,

I am Nothing; I have Nothing: I covet Nothing but JESUS.

Resolution II.

I am reſolv'd, by the Grace of GOD, *to* walk *by* Faith, *and not by* Sight, *on* Earth, *that ſo I may* live *by* Sight, *and not by* Faith, *in* Heaven.

AND truly, this *Reſolution* is ſo neceſſary to the Performance of all the reſt, that without it I can do nothing, with it I can do every thing that is required. The Reaſon why I am ſo much taken with the Garniſh and ſeeming Beauty of this World's Vanities, ſo as to ſtep out of the Road of Holineſs to catch at, or delight myſelf in them, is only becauſe I look upon them with an Eye of *Senſe*; for could I behold every thing with the Eye of *Faith*, I ſhould judge of them, not as they *ſeem* to me, but as they *are* in themſelves, *Vanity and Vexation of Spirit.* For, *Faith* hath a quick and piercing Eye, that can look through the outward *Superficies*, into the inward *Eſſence* of Things. It can look through the pleaſing Bait to the hidden Hook, view the Sting as well as the Honey, the everlaſting Puniſhment as well as the temporal Contentment there is in Sin. It is, as the Apoſtle

ſtle very well defines it, *the Subſtance of Things hoped for, and the Evidence of Things not ſeen*, Heb. xi. 1. 'Tis *the Subſtance* of whatſoever is promiſed by GOD to me, or expected by me from Him: So that by *Faith*, whatſoever I hope for in Heaven, I may have the Subſtance of upon Earth: -And 'tis *the Evidence of Things not ſeen*, the Preſence of what is abſent, the clear Demonſtration of what wou'd otherwiſe ſeem impoſſible; ſo that I can clearly diſcern, as through a Proſpective, hidden Things, and Things afar off, as if they were open, and juſt at hand. I can look into the deepeſt Myſteries as fully reveal'd, and ſee Heaven and Eternity as juſt ready to receive me.

And, Oh! could I but always look thro' this Glaſs, and be conſtantly upon the Mount, taking a View of the Land of *Canaan*, what Dreams and Shadows would all things here below appear to be? Well: by the Grace of GOD, I am reſolv'd no longer to tye myſelf to Senſe and Sight, the ſordid and trifling Affairs of this Life, but always to walk as one of the other World, to behave myſelf in all Places, and at all Times, as one already poſſeſs'd of mine Inheritance, and an Inhabitant of the *New Jeruſalem*: By *Faith* aſſuring myſelf, I have but a few more Days to live below, a little more

Work

Work to do; And then I ſhall lay aſide my Glaſs, and be admitted to a nearer Viſion and Fruition of GOD, and *ſee Him Face to Face.*

By this means, I ſhall always live, as if I was daily to die; always ſpeak, as if my Tongue, the next Moment, were to cleave to the Roof of my Mouth; and continually order my Thoughts and Affections in ſuch a manner, as if my Soul were juſt ready to depart, and take its Flight into the other World. By this means, whatſoever Place I am in, or whatſoever Work I am about, I ſhall ſtill be with my GOD, and demean myſelf ſo, as if, with S. *Jerome*, I heard the Voice of the Trumpet crying out, *Awake, ye Dead, and come to Judgment!*

And thus, tho' I am at preſent here in the Fleſh, yet I ſhall look upon myſelf as more really an Inhabitant in Heaven, than I am upon Earth. Here I am but as a *Pilgrim* or *Sojourner*, that has *no abiding City*; but there I have a ſure and everlaſting Inheritance, which Christ has purchas'd and prepar'd for me, and which Faith has given me the Poſſeſſion of. And, therefore, as it is my *Duty*, ſo will I conſtantly make it my *Endeavour*, to live up to the Character of a true *Chriſtian*, whoſe Portion and Converſation is in Hea-

ven, and think it a Diſgrace and Diſparagement to my Profeſſion, to ſtoop to, or entangle myſelf with, ſuch Toys and Triſles, as the Men of the World buſy themſelves about; or to feed upon *Huſks, with Swine*, here below, when it is in my Power, by Faith, to be continually ſupply'd with ſpiritual Manna from Heaven, till at laſt I am admitted to it. And that I may awe my Spirit into the Performance of theſe, and all other my *Reſolutions*,

RESOLUTION III.

I am reſolv'd, by the Grace of GOD, always to be looking upon GOD, as always looking upon me.

WHERESOEVER I am, or whatſoever I am a doing, I muſt ſtill conſider the Eye of the Great GOD, as directly intent upon me, viewing and obſerving all my Thoughts, Words, and Actions, and writing them down in the Book of His Remembrance; and that all theſe, unleſs they be waſh'd out with the Tears of Repentance, and croſs'd with the

the Blood of my crucify'd Saviour, muſt ſtill remain on Record, and be brought in Judgment againſt me, at the Great Day. That, therefore, I may always behave myſelf as in His Preſence, it behoves me throughly to conſider, and be perſuaded, not only that my outward Man, but even all the ſecret Thoughts, the inward Motions and Retirements of my Soul, all the ſeveral Windings and Turnings of my Heart, are exactly known and manifeſt, as anatomiz'd before Him. He knows what I am now a thinking, doing, and writing, as well as I do myſelf; yea, He ſees every Word whilſt 'tis in my Heart, before it be brought forth and ſet down. He knows all the *Reſolutions* I have made, and how often, poor Creature! I have broken them already, ſince I made them.

UPON this Conſideration, I reſolve to ſtand my Ground againſt all Temptations, and whenever I find myſelf in danger to be drawn aſide by them, to oppoſe the Bent of my corrupt Affections, by theſe or the like Queſtions: Am I really in the Preſence of the Almighty, the great Lord of Heaven and Earth, and ſhall I preſume to affront Him to His Face, by doing ſuch things as I know are odious and diſpleaſing to Him? I would not commit Adultery in the Preſence of my Fellow-Creatures,

tures, and ſhall I do it in the Preſence of the glorious *Jehovah?* I would not ſteal in the Sight of an Earthly Judge, and ſhall I do it before the Judge of all the World? If Fear and Shame from Men have ſuch an Influence upon me, as to deterr me from the Commiſſion of Sin, how ought I to be mov'd with the Apprehenſion of GOD's Inſpection, who does not only know my Tranſgreſſions, but will eternally puniſh me for them?

MAY theſe Thoughts and Conſiderations always take Place in my Heart, and be accompany'd with ſuch happy Effects in my Converſation, that I may live with GOD upon Earth, and ſo love and fear His Preſence in this World, that I may for ever enjoy His Glory in the next!

Concerning my Thoughts.

BUT who am I, poor, proud, ſinful Duſt and Aſhes, that I ſhould expect ever to live ſo Holy, ſo Heavenly, as is here ſuppos'd! *Can Grapes be gather'd from Thorns, or Figs from Thiſtles?* Can the Fruit be ſweet, when the Root is bitter? Or the Streams healthful, when the Fountain's poiſon'd? No; I muſt either get me a *new* and *better* Heart, or elſe it will be impoſſible for me ever to lead a *new* and *better* Life. But how muſt I come by this Pearl of ineſtimable Value, a new Heart? Can I purchaſe it with my own Riches? or find it in my own Field? Can I raiſe it from Sin to Holineſs? from Earth to Heaven? or from myſelf to GOD? Alas! I have endeavour'd it, but I find, by woful Experience, I cannot attain to it: I have been lifting and heaving again and again, to raiſe it out of the Mire and Clay of Sin and Corruption; but, alas! it will not ſtir: I have rubb'd and chaf'd it with one Threatning after another, and all to

to get Heat and Life into it; but ſtill 'tis as cold and dead as ever: I have brought it to the Promiſes, and ſet it under the Droppings of the Sanctuary; I have ſhewn it the Beauty of CHRIST, and the Deformity of Sin; but yet 'tis a hard and ſinful, an earthly and ſenſual Heart ſtill. What, therefore, ſhall I do with it? O my GOD, I bring it unto Thee! Thou that madeſt it a Heart at firſt, canſt only make it a *new* Heart now! O do Thou purify and refine it, and *renew a right Spirit within me!* Do thou take it into Thy Hands, and, out of Thine Infinite Goodneſs, new mould it up, by Thine own Grace, into an exact Conformity to Thine own Will? Do Thou but give me a New Heart, and I ſhall promiſe Thee, by Thy Grace, to lead a New Life, and become a New Creature! Do Thou but clear the Fountain, and I ſhall endeavour to look to the Streams that flow from it! Which that I may be able to do, with the better Succeſs,

RESO-

Resolution I.

I am reſolv'd, by the Grace of GOD, to watch as much over the inward Motions of my Heart, as the outward Actions of my Life.

FOR, my Heart, I perceive, is the Womb, in which all Sin is firſt conceiv'd, and from which, my Saviour tells me, *proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetouſneſs, Wickedneſs, Deceit, Laſciviouſneſs, an evil Eye, Blaſphemy, Pride, Fooliſhneſs,* Mar. vii. 21, 22. So that, as ever I would prevent the Commiſſion of theſe Sins in my Life, I muſt endeavour to hinder their Conception in my Heart, following the Wiſe Man's Counſel, to *keep my Heart with all Diligence, becauſe out of it are the Iſſues of Life,* Prov. iv. 23. Neither is this the only Reaſon, why I ſhould ſet ſo ſtrict a Watch over my Heart, becauſe ſinful Thoughts lead to ſinful Acts; but becauſe the Thoughts themſelves are ſinful, yea, the very Firſt-born of Iniquity; which tho' Men cannot pry into or diſcover, yet the All-ſeeing GOD knows and obſerves, and remembers them, as well as the greateſt

eſt Actions of my Life. And Oh! what wicked and prophane Thoughts have I formerly entertain'd, not only againſt GOD, but againſt CHRIST, by queſtioning the Juſtice of His Laws, and doubting of the Truth of His Revelation, ſo as to make both His Life and Death of none Effect to me! Which that they may never be laid to my Charge hereafter, I humbly beſeech GOD to pardon and abſolve me from them, and to give me Grace, for the Remainder of my Life, to be as careful of *thinking*, as of *doing* well, and as fearful of offending Him in my Heart, as of tranſgreſſing His Laws in my Life and Converſation. To this end,

RESOLUTION II.

I am reſolv'd, by the Grace of GOD, to ſtop every Thought, at its firſt Entring into my Heart, and to examine it, whence it comes, and whither it tends.

SO ſoon as ever any new Thought begins to bubble in my Soul, I am reſolv'd to examine what Stamp it is of, whether it ſpring from the pure Foun-

Fountain of Living Waters, or the polluted Streams of my own Affections; as alſo, which way it tends, or takes its Courſe, towards the Ocean of Happineſs, or the Pit of Deſtruction. And the Reaſon of this my *Reſolution*, I draw from the Experience I have had of the Devil's Temptations, and the Working of my own Corruptions; by which I find, that there is no Sin I am betray'd into, but what takes its Riſe from my inward Thoughts. Theſe are the Tempters that firſt preſent ſome pleaſing Object to my View, and then biaſs my Underſtanding, and pervert my Will, to comply with the Suggeſtions. So that tho' the Spirit of GOD is pleas'd to dart a Beam into my Heart at the ſame time, and ſhew me the odious and dangerous Effects of ſuch Thoughts; yet, I know not how or why, I find a prevailing Suggeſtion within, that tells me, 'tis but a Thought, and that ſo long as it goes no farther, it cannot do me much Hurt. Under this ſpecious Colour and Pretence, I ſecretly perſuade myſelf to dwell a little longer upon it; and finding my Heart pleas'd and delighted with its natural Iſſue, I give it a little farther Indulgence, till, at laſt, my Deſire breaks out into a Flame, and will be ſatisfy'd with nothing leſs than the Enjoy-

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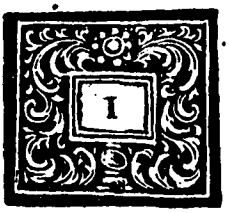
ment of the Object it is exercis'd upon. And what Water can quench ſuch a raging Fire, as is thus kindled by the Devil, and blown up by the Bellows of my own inordinate Affections, which the more I think of, the more I increaſe the Flame? How nearly, therefore, does it concern me to take up this *Reſolution* of ſetting a conſtant Watch and Guard at the Door of my Heart, that nothing may enter in without a ſtrict Examination? Not as if I could examine every particular Thought that ariſes in my Heart, for by that means I ſhould do nothing elſe but examine my Thoughts without Intermiſſion. But this I muſt do; whenſoever I find any Thought that bears the Face or Appearance of Sin, I muſt throw it aſide, with the utmoſt Abhorrence: And when it comes in Diſguiſe, as the Devil under *Samuel's* Mantle, or when it is a Thought I never conceiv'd before, and know not but it may be *bad*, as well as *good*; then, before I ſuffer it to ſettle upon my Spirits, I muſt examine, as well as I can, whether it be ſent from Heaven or Hell, and what Meſſage it comes about, and what will be the Iſſue of it. And thus, by the Divine Aſſiſtance, I ſhall let nothing into my Heart, but what will bring me nearer to my GOD, and ſet

me

me at a greater Diſtance from the Evil and Puniſhment of Sin. Neither do I think it my Duty only to be ſo watchful againſt ſuch Thoughts as are in themſelves ſinful; but,

RESOLUTION III.

I am reſolv'd, by the Grace of GOD, *to be as fearful to let in* vain, *as careful to keep out* ſinful *Thoughts.*



DO not look upon *vain* Thoughts as only tending to *Sin*, but as in themſelves *ſinful*; for that which makes Sin to be Sin, is the Want of Conformity to the Will of GOD; and that *vain* Thoughts are not conformable and agreeable to the Divine Will, appears, in that GOD Himſelf, by the Mouth of His Royal Prophet, expreſly ſaith, *I hate vain Thoughts*, Pſal. cxix. 113. Again, *vain* Thoughts are therefore *ſinful*, becauſe they have in them nothing that can denominate them *good*: For, as in a Moral Senſe, there is never a particular individual *Act*, ſo neither

ther is there any particular *Thought*, but what is either *good* or *bad*, in ſome reſpect or other. There is not a Moment of my Life, but 'tis my Duty either to be *thinking*, or *ſpeaking*, or *doing Good*; ſo that whenſoever I am not thus employ'd, I come ſhort of my Duty, and, by Conſequence, am guilty of Sin.

BUT what are theſe *vain* Thoughts I am thus reſolving againſt? Why, all Wandrings and Diſtractions in Prayer, or in hearing the Word of GOD; all uſeleſs, trifling, and impertinent Thoughts, that do not belong to, nor further, the Work I am about, the grand Affair of my Salvation, may properly be call'd *Vain Thoughts*. And, alas! What Swarms of theſe are continually crowding into my Heart? How have I thought away whole Hours together, about I know not what Chimeras, whereof one ſcarce ever depends upon another: Sometimes entertaining myſelf with the Pleaſures of Senſe, as Eating and Drinking, and ſuch-like earthly Enjoyments; ſometimes building Caſtles in the Air, and clambring up to the Pinacle of Wealth and Honour, which I am not half way got up to, but down I fall again into a Fool's Paradiſe?

OR, if I chance, at any time, to think a good while upon one thing, it is juſt to

as much purpoſe, as the Man's Thoughts were, which I have ſometimes heard of, and ſmil'd at, who having an Egg in his Hand, by a ſort of a Chimerical *Climax*, improv'd it into an Eſtate; but while he was thus pleaſing himſelf with theſe imaginary Products, down dropt the Egg, and all his Hens, and Cattle, and Houſe, and Land, that he had rais'd from it, vaniſh'd in the Fall. Theſe, and ſuch-like, are the Vain Thoughts that I muſt, for the future, endeavour to avoid; and tho' it will be impoſſible for me wholly to prevent their firſt entring into my Mind, yet I reſolve, by the Grace of GOD, not to harbour or dwell upon, or delight myſelf in them. And then, notwithſtanding they are, in ſome Senſe, ſinful, yet they will not be imputed to me as ſuch, provided I uſe my utmoſt Endeavours to avoid them. Which that I may be the better able to do,

Resolution IV.

I am reſolv'd, by the Grace of GOD, *to be always exerciſing my Thoughts upon* good *Objects, that the Devil may not exerciſe them upon* bad.

THE Soul, being a ſpiritual Subſtance, is always in Action, and its proper and immediate Act is *Thinking*, which is as natural and proper to the *Soul*, as *Extenſion* is to the *Body*: 'Tis that upon which all the other Actings of the Soul are grounded; ſo that neither our Apprehenſions of, nor Affections to, any Object, can be acted withour it. And hence it is, that I think the Soul is very properly defined, *Subſtantia cogitans*, a Thinking Subſtance; for there is nothing elſe but a Spirit *can* think, and there is no Spirit but always *doth* think. And this I find, by Experience, to be ſo true and certain, that if at any time I have endeavour'd to think of Nothing, (as I have ſometimes done) I have ſpent all the time in thinking upon that very Thought.

How

How much, therefore, doth it concern me, to keep my Soul in continual Exerciſe upon what is Good? for, be ſure, if *I* do not ſet it on work, the *Devil* will; and if it do not work for GOD, it will work for *Him*: I know, ſinful Objects are more agreeable to a ſinful Soul; but, I am ſure, Holy Thoughts are more conformable to a Holy GOD. Why, therefore, ſhould I ſpend and ravel out my Thoughts upon that which will deſtroy my Soul? No, no; I ſhall henceforth endeavour always to be employing my Thoughts upon ſomething that is Good; and, therefore, to have good Subjects conſtantly at hand to think upon, [as the Attributes of GOD, the Glory of Heaven, the Miſery of Hell, the Merits of CHRIST, the Corruption of my Nature, the Sinfulneſs of Sin, the Beauty of Holineſs, the Vanity of the World, the Immortality of the Soul, and the like;] and likewiſe to take Occaſion, from the Objects I meet or converſe with in the World, to make ſuch Remarks and Reflexions, as may be for my Advantage and Improvement in my Spiritual Affairs. For, there is nothing in the World, tho' it be never ſo *bad*, but what I may exerciſe *good* Thoughts upon: And my Neglect, in this kind, has been the real Occaſion of all thoſe vain Thoughts that have

hitherto poſſeſs'd my Soul. I have not kept them cloſe to their Work, to think upon what is Good, and, therefore, they have run out into thoſe Extravagancies, which, by the Bleſſing of GOD, in the Performance of theſe *Reſolutions*, I ſhall endeavour to avoid.

IT is, indeed, a ſingular Advantage of that High and Heavenly Calling, in which the Moſt High, of His Wiſdom and Goodneſs, has been pleas'd to place me, that all the Objects we converſe with, and all the Subjects we exerciſe our Thoughts upon, are either GOD and Heaven, or ſomething relating to them. So that we need not go out of our common Road to meet with this Heavenly Company, Good Thoughts. But then, I do not account every Thought of GOD or Heaven, which only ſwims in my Brain, to be a Good and Holy Thought, unleſs it ſinks down into my Heart and Affections, *i. e.* unleſs to my Meditations of GOD and another World, I join a Longing for Him, a Rejoicing in Him, and a Solacing myſelf in the Hopes of a future Enjoyment of Him. Neither will this be any Hindrance, but a Furtherance to my Studies; for, as I know no Divine Truths as I ought, unleſs I know them practically and experimentally; ſo I never think I have any clear

Appre-

Apprehenſions of GOD, till I find my Affections are inflamed towards Him; or that ever I underſtand any Divine Truth aright, till my Heart be brought into Subjection to it.

THIS *Reſolution*, therefore, extends itſelf, not only to the Subject-*Matter* of my Thoughts, but alſo to the *Quality* of them, with regard to Practice, that they may influence my Life and Converſation, that whether I *ſpeak*, or *write*, or *eat*, or *drink*, or whatſoever I do, I may ſtill ſeaſon all, even my commoneſt Actions, with Heavenly Meditations; there being nothing I can ſet my Hand to, but I may likewiſe ſet my Heart a working upon it. Which, accordingly, I ſhall endeavour, by the Bleſſing of GOD, to do. And, for the better Ordering of my Thoughts,

Resolution V.

I am reſolv'd, by the Grace of GOD, *ſo to marſhal my Thoughts, that they may not juſtle out one another, nor any of them prejudice the Buſineſs I am about.*

MY Soul being by Nature ſwift and nimble, and by Corruption inordinate and irregular in its Operations, I can never ſet myſelf to think upon one thing, but preſently another preſſes in, and another after that, and ſo on, till by thinking of ſo many things at once, I can think upon nothing to any purpoſe. And hence it is, that I throw away thouſands of Thoughts each Day for nothing, which, if well managed, might prove very profitable and advantageous to me. To prevent, therefore, this tumultuous, deſultory, and uſeleſs Working of my Thoughts, as I have already reſolv'd to fix and ſettle my Heart upon neceſſary, and uſeful, and good Objects, ſo, to prevent my Thoughts rolling from one thing to another, or leaping from the Top of one to the Height

of

of another Object, I muſt now endeavour to rank and digeſt them into Order and Method, that they may, for the future, be more ſteady and regular in their Purſuits. I know, the Devil and my own corrupt Nature will labour to break the Ranks, and confound the Order of them; What Stratagem, therefore, ſhall I uſe, to prevent this Confuſion? I ſhall endeavour, by the Grace of GOD, whenſoever I find any idle Thoughts begin to frisk and rove out of the way, to call them in again, and ſet them to work upon one or other of theſe Objects before-mention'd; and to keep them, for ſome time, fix'd and intent upon it; and, conſidering the Relations and Dependences of one thing upon another, not to ſuffer any foreign Ideas, ſuch, I mean, as are Impertinent to the Chain of Thoughts I am upon, to juſtle them out, or to divert my Mind another way. No, not tho' they be otherwiſe good Thoughts; for Thoughts in themſelves good, when they crowd in unſeaſonably, are ſometimes attended with very ill Effects, by interrupting and preventing ſome good Purpoſes and Reſolutions, which might prove more effectual for promoting GOD's Glory, the Good of others, and the Comfort of our own Souls.

THESE,

THESE, and ſuch-like, are the Methods by which I deſign and reſolve to regulate my Thoughts: And ſince I can do nothing without the Divine Aſſiſtance, I earneſtly beg of GOD to give me ſuch a Meaſure of His Grace, as may enable me effectually to put theſe *Reſolutions* in Practice, that I may not think and reſolve in vain.

Concerning my Affections.

BUT whilſt I am thus ranging my Thoughts, I find ſomething of a Paſſion or Inclination within me, either drawing me to, or driving me from, every thing I think on; ſo that I cannot ſo much as think upon a Thought, but 'tis either pleaſing or diſpleaſing to me, according to the Agreeableneſs or Diſagreeableneſs of the Object it is placed upon, to my Natural Affections. If it comes under the pleaſing Dreſs and Appearance of Good, I readily chooſe and embrace it; if otherwiſe, I am as eagerly bent to refuſe and reject it. And theſe two Acts of the Will are naturally founded in thoſe two reigning Paſſions of the Soul, Love and Hatred, which I cannot but look upon

on as the Grounds of all its other Motions and Affections. For what are thoſe other Paſſions of Deſire, Hope, Joy, and the like, but Love in its ſeveral Poſtures? And what elſe can we conceive of Fear, Grief, Abhorrence, *&c.* but ſo many different Expreſſions of Hatred, according to the ſeveral Circumſtances that the diſpleaſing Object appears to be under. Doth my Underſtanding repreſent any thing to my Will, under the Notion of *good* and *pleaſant?* My Will is preſently taken and delighted with it, and ſo places its Love upon it; and this Love, if the Object be preſent, inclines me to embrace it with Joy; if abſent, it puts forth itſelf into Deſire; if eaſy to be attain'd, it comforts itſelf with Hope; if difficult, it arms itſelf with Courage; if impoſſible, it boils up into Anger; if obſtructed, it preſently falls down into Deſpair.

ON the other hand, Doth my Underſtanding repreſent any Object to my Will, as *evil*, or *painful*, or *deformed?* How doth it immediately ſhrink and gather up itſelf into a Loathing and Hatred of it! And this Hatred, if the ungrateful Object be preſent, puts on the mournful Sables of Grief and Sorrow; if it be at any diſtance from it, it boils up into Deteſtation and Abhorrence; if ready to fall upon it,

it, it ſhakes for Fear; if difficult to be prevented, it ſtrengthens itſelf with Courage and Magnanimity, either to conquer or undergo it. Theſe Affections, therefore, being thus the conſtant Attendants of my Thoughts, it behoves me as much to look to thoſe, as to the other; eſpecially, when I conſider, that not only my Thoughts, but even my Actions too, are generally determin'd to Good or Bad, accordingly as they are influenc'd by them. That my Affections therefore, as well as my Thoughts, may be duly regulated,

Resolution I.

I am reſolv'd, by the Grace of GOD, *always to make my Affections ſubſervient to the Dictates of my Underſtanding, that my* Reaſon *may not* follow, *but* guide *my* Affections.

THE Affections being, of themſelves, blind and inordinate, unleſs they are directed by Reaſon and Judgment, they either move toward a *wrong Object*, or purſue the *right* in a wrong *Way*. And this Judgment muſt be mature and deliberate,

berate, ſuch as ariſes from a clear Apprehenſion of the Nature of the Object that affects me, and a thorow Conſideration of the ſeveral Circumſtances that attend it. And great Care muſt be taken, that I do not impoſe upon myſelf by Fancy and Imagination, that I do not miſtake Fancy for Judgment, or the capricious Humours of my roving Imagination, for the ſolid Dictates of a well-guided Reaſon: For, my Fancy is as wild as my Affections; and if *the Blind lead the Blind, they will both fall into the Ditch.*

And alas! how oft am I deceiv'd in this Manner! If I do but fanſy a thing *good* and *lovely*, how eager are my Affections in the Purſuit of it? If I do but fanſy any thing *evil* and *hurtful* to me, how doth my Heart preſently riſe up againſt it, or grieve and ſorrow for it? And this, I believe, hath been the Occaſion of all the Enormities and Extravagancies I have been guilty of, through the whole Courſe of my paſt Life, diveſting me of my Reaſonable Faculties, as to the Acts and Exerciſes of them, and ſubjecting my Soul to the Powers of Senſe, that I cou'd not raiſe my Affections above them. Thus, for Inſtance, I have not lov'd Grace, becauſe my Fancy cou'd not ſee its Beauty; I have not loath'd Sin, becauſe my Fancy cou'd

cou'd not comprehend its Miſery; and I have not truly deſir'd Heaven, becauſe my Fancy cou'd not reach its Glory: Whereas if the tranſient Beauty and Luſtre of this World's Vanities, was but preſented to my View, how has my Fancy mounted up to the higheſt Pitch of Pleaſure and Ambition, and inflam'd my Heart with the Deſire of them?

And thus, poor Wretch, have I been carry'd about with the powerful Charms of Senſe, without having any other Guide of my Affections, but what is common to the very Brutes that periſh? Fancy ſupplying that place in the Senſitive, which Reaſon does in the Rational Soul. And, alas! What is this, but, with *Nebuchadnezzar*, to leave Communion with Men, and herd myſelf with the Flocks of the Beaſts of the Field? And, what a Shame and Reproach is this to the Image of GOD, in which I was created?

Oh! Thou, that art the Author of my Nature, help me, I beſeech Thee, to act more conformably to it, for the time to come; that I may no longer be bewilder'd or miſled by the blind Conduct of my ſtraggling Fancy, this *Ignis fatuus*, that hurries me over Bogs and Precipices to the Pit of Deſtruction, but that I may bring all my Affections and Actions to the Standard of a clear

a clear and ſound Judgment; and let that Judgment be guided by the unerring Light of Thy Divine Word; that ſo I may neither love, deſire, fear, nor deteſt any thing, but what my Judgment, thus form'd, tells me I ought to do!

I KNOW, it will be very hard thus to ſubject my Affections to the Dictates and Commands of my Judgment: But howſoever, it is my Reſolution, this Morning, in the Preſence of Almighty GOD, to endeavour it, and never to ſuffer my Heart to ſettle its Affections upon any Object, till my Judgment hath paſs'd its Sentence upon it. And as I will not ſuffer my Affections to run before my Judgment; ſo, whenever that is determin'd, I ſtedfaſtly reſolve to follow it; that ſo my Apprehenſions and Affections always going together, I may be ſure to walk in the direct Path of God's Commandments, and enter the Gate that leads to everlaſting Life. And, the better to facilitate the Performance of this General *Reſolution*, it being neceſſary to deſcend to Particulars;

RESO-

Resolution II.

I am reſolv'd, by the Grace of GOD, to love GOD, as the beſt of Goods, and to hate Sin, as the worſt of Evils.

AS GOD is the Center of our *Concupiſcible* Affections, ſo Sin is the Object of thoſe we call *Iraſcible:* And the Affections of Love and Hatred being the Ground of all the reſt, I muſt have a great Care, that I do not miſtake or miſcarry in them: For if *theſe* be plac'd upon *wrong* Objects, 'tis impoſſible any of the *reſt* ſhou'd be plac'd upon *right* ones. In order, therefore, to prevent ſuch a Miſcarriage, as GOD is the greateſt Good, and Sin the greateſt Evil, I reſolve to love GOD above all things elſe in the World, and to hate Sin to the ſame degree; and ſo to love other things only in relation to GOD; and to hate nothing but in reference to Sin.

As for the firſt, The Loving GOD above all things, there is nothing ſeems more reaſonable; inaſmuch as there is nothing lovely in any Creature, but what it receives from GOD; and by how much the more 'tis like to GOD, by ſo much the

the more 'tis lovely unto us. Hence it is, that Beauty, or an exact Symmetry and Proportion of Parts and Colours, ſo attracts our Love, becauſe it ſo much reſembles GOD, who is Beauty and Perfection itſelf. And hence it is, likewiſe, that Grace is the moſt lovely thing in the World, next to GOD, as being the Image of GOD Himſelf ſtamp'd upon the Soul; nay, it is not only the Image and Repreſentation, but 'tis the Influence and Communication of Himſelf to us; ſo that the more we have of Grace, we may ſafely ſay, ſo much the more we have of GOD, within us. Why, therefore, ſhould I grudge my Love to Him, who only deſerves it; who is not only infinitely Lovely in Himſelf, but the Author and Perfection of all Lovelineſs in His Creatures? Why, the true Reaſon is, that my Affections have run a gadding without my Judgment, or elſe my Judgment hath been balk'd or anticipated by my Fancy; whereas, now that my Apprehenſions of GOD are a little clear'd up, and my Judgment leads the Way, tho' nobody ſees me, yet, methinks, I cannot but bluſh at myſelf, that I ſhould ever lie doting upon theſe Dreams and Shadows here below, and not fix my Affections upon the infinite Beauty and All-ſufficiency of GOD above, who deſerves my Love and Admi-

ration ſo infinitely beyond them. Howſoever, therefore, I have heretofore plac'd my Affections upon other things above GOD, I am now reſolv'd to love GOD, not only above many, or moſt things, but above all things elſe in the World.

AND here, by *loving* GOD, I do not underſtand that *ſenſitive* Affection I place upon *material* Objects; for it is impoſſible, that that ſhould be fix'd upon GOD, who is a pure *ſpiritual* Being; but that, as by the deliberate Choice of my Will, I take Him for my chiefeſt Good, ſo I ought to preferr Him as ſuch, before my neareſt and deareſt Poſſeſſions, Intereſts, or Relations, and whatſoever elſe may at any time ſtand in Competition with Him.

AND thus, as I ſhall endeavour to *love* GOD, ſo likewiſe to *hate* Sin, above all things: And this is as neceſſary as the former; for all things elſe have ſomething of Good in them, as they are made by GOD; but Sin being, in its own Nature, a Privation of Good, and directly oppoſite to the Nature and Will of GOD, (as I have before ſhew'd) it has nothing of Beauty or Amiableneſs to recommend it to my Affections. On the contrary, 'tis a Compound of Deformity and Defilement, that is always attended with Puniſhment and Miſery, and muſt, therefore, be

be the Object of my Hatred and Abhorrence, whereſoever I find it. For as GOD is the Center of all that is Good, ſo is Sin the Fountain of all the Evil in the World. All the Strife and Contention, Ignominy and Diſgrace, Misfortunes and Afflictions, that I obſerve in the World; all the Diſeaſes of my Body, and Infirmities of my Mind; all the Errors of my Underſtanding, and Irregularities of my Will and Affections; in a word, all the Evils whatſoever, that I am affected with, or ſubject to, in this World, are ſtill the Fruits and Effects of Sin: For, if Man had never offended the Chiefeſt Good, he had never been ſubject to this Train of Evils which attended his Tranſgreſſion. Whenſoever, therefore, I find myſelf begin to deteſt and abhorr any Evil, I ſhall, for the future, endeavour to turn my Eyes to the Spring-Head, and loath and deteſt the Fountain that ſends forth all thoſe bitter and unwholſome Streams, as well as the Channels of thoſe corrupt Hearts in which they flow. And, for this Reaſon, I reſolve to hate Sin whereſoever I find it, whether in myſelf or in others, in the beſt of Friends, as well as the worſt of Enemies. Love, I know, and Charity, *covers a Multitude of Sins*, and where we love the Man, we are all of us but too apt to overlook, or excuſe,

cuſe, his Faults. For the Prevention of this, therefore, I firmly reſolve, in all my Expreſſions of Love to my Fellow-Creatures, ſo to love the Perſon, as yet to hate his Sins; and ſo to hate his Sins, as yet to love his Perſon. The laſt of which, I hope, I ſhall not find hard to practiſe, my Nature, by the Bleſſing of GOD, being not eaſily inclin'd to hate any Man's Perſon whatſoever; and the former will not be much more difficult, when I conſider, that by how much more I love my Friend, by ſo much more ſhou'd I hate whatſoever will be offenſive or deſtructive to him.

HAVING thus fix'd my *Reſolutions*, with regard to thoſe two Commanding Paſſions of my Soul, *Love* and *Hatred*;

Resolution III.

I am reſolv'd, by the Aſſiſtance of Divine Grace, to make GOD *the principal Object of my Joy, and Sin the principal Object of my Grief and Sorrow; ſo as to grieve for Sin more than Suffering, and for Suffering, only for Sin's ſake.*

THE Affections of Joy and Grief are the immediate Iſſues of Love and Hatred, and, therefore, not at all to be ſeparated in their Object. Having, therefore, reſolv'd to *love*, I cannot but reſolve likewiſe to *rejoice in* GOD above all things; for the ſame Meaſure of Love I have towards any thing, the ſame Meaſure of Complacency and Delight I muſt neceſſarily have in the Enjoyment of it. As, therefore, I love GOD above all things, and other things only in Subſerviency to Him, ſo muſt I rejoice in GOD above all things, and in other things only as coming from Him. I know, I not only may, but muſt rejoice in the Mercies and Bleſſings that GOD conferrs upon me; but 'tis ſtill my Duty to rejoice more in

what GOD is in Himſelf, than in what He is pleas'd to communicate to me; So that I am not only bound to rejoice in GOD, when I have *nothing* elſe, but when I have *all things* elſe to rejoice in. Let, therefore, my Riches, Honours, or my Friends, fail me; Let my Pleaſures, my Health, and Hope, and All, fail me; I am ſtill reſolv'd, by His Grace, to rejoice in the LORD, and to joy in the GOD of my Salvation. On the other hand, Let Honour or Riches be multiply'd upon me; Let Joy and Pleaſure, and all that a carnal Heart (like mine) can wiſh for or deſire, be thrown upon me; yet am I ſtill reſolv'd, that as it is my Buſineſs to ſerve GOD, ſo ſhall it be my Delight and Comfort to rejoice in Him.

And as GOD ſhall thus be my chiefeſt Joy, ſo ſhall Sin be my greateſt Grief; for I account no Condition miſerable, but that which reſults from, or leads me unto Sin: So that when any thing befalls me, which may bear the Face of Suffering, and fill my Heart with Sorrow, I ſhall ſtill endeavour to keep off the Smart, till I know from whence it comes. If Sin has kindled the Fire of GOD's Wrath againſt me, and brought theſe Judgments upon me, Oh! what a heavy Load ſhall I then feel upon my Soul? And how ſhall I groan and complain

complain under the Burden of it? But if there be nothing of the Poiſon of Sin dropp'd into this Cup of Sorrows, tho' it may perhaps prove bitter to my Senſes, yet it will, in the end, prove healthful to my Soul; as being not kindled at the Furnace of GOD's Wrath, but at the Flames of His Love and Affection for me. So that I am ſo far from having Cauſe to be ſorry for the Sufferings He brings upon me, that I have much greater Cauſe to rejoice in them, as being an Argument of the Love and Affection He bears to me; *For, whom the Lord loveth He chaſteneth, and ſcourgeth every Son whom He receiveth*, Heb. xii. 6.

AND having thus reſolv'd to rejoice in nothing but GOD, and grieve for nothing but Sin, I muſt not be caſt down and dejected at every Providence which the Men here below count a Loſs or Affliction; for, certainly, all the Miſery I find in any thing extrinſical, is created by myſelf; nothing but what is in me being properly an Affliction to me: ſo that 'tis my Fancy that is the Ground of Miſery in all things without myſelf. If I did not fanſy ſome Evil or Miſery in the Loſs of ſuch an Enjoyment, it would be no Miſery at all to me; becauſe I am ſtill the ſame as I was, and have as much as I had before. For 'tis GOD that is the Portion of my Soul;

and, therefore, ſhould I loſe every thing I have in the World beſides, yet having GOD, I cannot be ſaid to loſe any thing, becauſe I have Him that hath, and is, all things in Himſelf. Whenſoever, therefore, any thing befalls me, that uſes to be Matter of Sorrow and Dejection to me, I muſt not preſently be affected with, nor dejected at it, but ſtill behave myſelf like an Heir of Heaven, and, living above the Smiles and Frowns of this World, account nothing Matter of Joy, but ſo far as I enjoy of GOD's Love; nor any thing Matter of Sorrow, but ſo much as I ſee of His Anger in it.

RESOLUTION IV.

I am reſolv'd, by the Grace of GOD, to deſire ſpiritual *Mercies more than* temporal; *and* temporal *Mercies only in reference to* ſpiritual.

HAVING rectify'd the Balance of my Judgment according to Scripture; when I wou'd begin to weigh *temporal* Things with *ſpiritual*, I find there is no Proportion, and ſo no Compariſon to be made betwixt them. And will any Wiſe Man,

Man, then, that pretends to Reaſon, be at a ſtand which of theſe to chooſe, which to eſteem the beſt, or deſire moſt? Alas! What is there in the World, that can fill the vaſt Deſires of my Soul, but only He, who is infinitely above Me and my Deſires too? Will Riches do it? No, I may as ſoon undertake to fill my Barns with Grace, as my Heart with Gold, and as eaſily ſtuff my Bags with Vertue, as ever ſatisfy my Deſires with Wealth. Do I hunt after Pleaſures? Theſe may, indeed, charm and delight my Brutiſh Senſes, but can never be agreeable, or proportionate to my Spiritual Faculties. Do I graſp at Honour and Popularity? Theſe, again, are as empty and unſatisfying as the former; they may make me look High and Great in the Eye of the World, turn my Head giddy with Applauſe, or puff up my Heart with Pride, but they can never fill up the Meaſure of its Deſires. And, thus, if I ſhou'd have the whole World at my Command, and 'cou'd, with *Alexander*, wield both Sword and Scepter over all the Nations and Languages of it, wou'd this content me? or rather, ſhou'd I not ſit down and weep, with him, that I had not another World to conquer and poſſeſs? Whereas, GOD being an *infinite* Good, 'tis impoſſible for me to deſire any thing, which

which I may not enjoy in Him and His Mercies; Let me, or any other Creature, extend our Deſires never ſo far, ſtill the Graces and Bleſſings of this *Infinite* GOD will be infinitely beyond them all. Inſomuch that tho' Ten Thouſand Worlds are not able to ſatisfy One Soul, yet one GOD is able to ſatisfy Ten Thouſand Souls; yea, and Ten Millions more to them, as well as if there was only One Soul in all the World to ſatisfy.

COME, therefore, my dear Lord and Saviour! whilſt Thy Servant is breathing after Thee; and poſſeſs my Heart with the Spiritual Bleſſings of Grace and Faith, Peace and Charity; and let none of theſe empty and tranſient Delights of this World ſtand in Competition with them! Thou art the Source and Center of all my Wiſhes and Deſires; even *as the Hart panteth after the Water-brooks, ſo panteth my Soul after Thee, O GOD!* Oh! When ſhall I appear in Thy Preſence? When, when ſhall that Bleſſed Time come, that I ſhall ſee Thy Sacred Majeſty, Face to Face? This is a Mercy, I confeſs, which I cannot expect, whilſt impriſon'd in the Body; but, howſoever, tho' I muſt not yet appear before Thee, do Thou vouchſafe to appear in Me, and give me ſuch Glympſes of thy Love and Graces here, as may be

be an Earneſt of the Bliſs and Glory I am to enjoy hereafter.

RESOLUTION V.

I am reſolv'd, by the Grace of GOD, *to* hope *for nothing ſo much as the* Promiſes, *and to* fear *nothing ſo much as the* Threatnings *of* GOD.

MY Soul being inflamed with Holy Deſires after GOD, my Heart cannot but be big with the Hopes and Expectations of Him: And, truly, as there is nothing that I can abſolutely deſire, ſo neither is there any thing that I can aſſuredly hope for and depend upon, but GOD Himſelf, and the Promiſes He has made to me in His Divine Word. For, as all things derive their Being and Subſiſtence from Him, ſo they are all at His Beck and Command, and are acted and influenc'd as His Wiſdom and Pleaſure ſees fit to order them. All the Secondary Cauſes are in His Hand, and He turns them which way ſoever He will; ſo that however improbable and diſproportionate the Means He uſes may appear to be, He never fails to accompliſh the End, or whatever He *wills*

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and *decrees* to be done. And, therefore, where-ever I meet with any *Promiſes* made over to the Faithful in His Sacred Word, (ſince they are the Promiſes of one who is infinitely *juſt* and *true*, who can neither diſſemble, nor deceive) I cannot in the leaſt doubt, but they will be punctually fulfill'd, and if I am of that happy Number, (as I truſt, thro' the Merits of CHRIST, and my own ſincere Endeavours, I ſhall approve myſelf to be) I have as much Aſſurance of being Partaker of them, as if I had them actually in Poſſeſſion, or as any of the Faithful Servants of GOD, who have already experienc'd the Accompliſhment of them.

BUT, ſuppoſe GOD ſhou'd not favour me with the bright Part of His Promiſes, but, inſtead of the Bleſſings of Health and Proſperity, ſhould viſit me with Croſſes and Afflictions; yet I have ſtill the ſame Grounds for my Hope and Confidence in Him, and may ſay, with the Pſalmiſt, *The Lord is my Helper, I will not fear what* the Devil or *Man can do unto me.* For, tho' their Spight and Malice may ſometimes croſs, afflict, and perſecute me; yet, ſince I am aſſur'd, they are only as Inſtruments in the Hand of GOD, that cannot go beyond their Commiſſion, nor make me ſuffer more than I am able to bear, I may

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comfort myſelf under all theſe Afflictions, by the ſame Divine Promiſe that S. *Paul* had recourſe to, on the like Occaſion; to wit, *That all ſhall work together for Good to them that love* GOD, *who are the Called, according to His purpoſe*, Rom. viii. 28. The Devil cou'd not touch the Poſſeſſions of *Job*, till he had receiv'd a Commiſſion from GOD; nor cou'd he come near His Body, till that Commiſſion was renew'd; and ſo, neither can he, or any Creature whatſoever, throw any Evil upon me, without the Divine Permiſſion; and even That, tho' it ſeems to be Evil, ſhall really, in the End, turn to my Benefit and Advantage. Oh! what a Sovereign Antidote is this againſt all Deſpondency and Deſpair, even under the deepeſt and ſevereſt Tryals? Permit me, O my GOD! to apply this ſacred Promiſe to myſelf, and ſay, I am aſſur'd of it, by my own Experience! For I can hardly remember any one thing that ever happen'd to me, in the whole Courſe of my Life, even to the Croſſing of my moſt earneſt Deſires, and higheſt Expectations, but what, I muſt confeſs, to the Praiſe of Thy Grace and Goodneſs, has really, in the End, turn'd to my Advantage another Way. Oh! make me truly ſenſible of all thy Promiſes to, and Dealings with, me, that whatever Storms and Surges may ariſe in the tempeſtuous

peſtuous Ocean of this tranſient World, I may ſtill fix the Anchor of my Hope and Happineſs in Thee, who art the Source and Spring of all Bleſſings, and without whom no Evil or Calamity cou'd ever befall me!

And as the *Promiſes* of GOD, upon all theſe Accounts, are to be the *Object* of my *Hope*; ſo are His *Threatnings* to be of my *Fear* and *Averſation*: As the *former* are of excellent Uſe to *raiſe* and *revive* the moſt drooping *Hearts*, ſo the *latter* are of Weight enough to *ſink* and *depreſs* the ſtouteſt and moſt undaunted *Spirits*, and make them lick up the Duſt of *Horror* and *Deſpair*. Not to mention any thing of the exquiſite and eternal Miſeries denounc'd againſt the Wicked in the next World, with which the Scriptures every-where abound, there is one Puniſhment threaten'd to be inflicted here, which is, of itſelf, ſufficient to do this; and that is, in *Mal.* ii. 2. *If ye will not hear, and if ye will not lay it to Heart, to give Glory to My Name, ſaith the Lord of Hoſts, I will even ſend a Curſe upon you, and I will curſe your Bleſſings.* Moſt dreadful Sentence! which none, that conſider aright, can be able to read, without Trembling and Aſtoniſhment. Alas! if GOD ſhould curſe me, where ſhou'd I ſeek for Bleſſing, ſince He is the only Fountain from which it flows, and by which it

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is convey'd and communicated to me? And if He ſhou'd curſe my very Bleſſings, what cou'd I hope for, but Miſery and Deſpair? My Health, my Wealth, my Preferments, my Relations, nay, my very Life itſelf, wou'd all be accurs'd to me; and what is yet worſe, even my Spiritual Exerciſes and Performances, upon which I chiefly build my Hopes of Happineſs, my Preaching, Praying, and Communicating, wou'd all become a Snare and a Curſe to me: Yea, and CHRIST Himſelf, who came into the World to bleſs and redeem me, if I walk not in His Fear, believe not His Goſpel, or give not Glory to His Name, will Himſelf be a Curſe and Condemnation to me. So that I may ſay of every thing I have, or enjoy, or expect, All theſe GOD has made Curſes to me, becauſe I have not bleſs'd and glorify'd Him in them. Oh! who wou'd not tremble and be wrought upon by theſe Threatnings? Who wou'd not fear Thee, O King of Nations, who art thus terrible in Thy Judgments? Who wou'd not love and obey Thee, who art ſo gracious in Thy Promiſes? Teach me, I beſeech Thee, ſo to place my Fear upon the *former*, that I may ſtill fix my Hope upon the *latter*, that tho' I *fear* Thy dreadful *Curſes*, yet I may never *deſpair* of Thy tender *Mercies!*

RESOLUTION VI.

I am reſolv'd, by the Grace of GOD, to arm myſelf with that ſpiritual Courage and Magnanimity, as to preſs thro' all Duties and Difficulties whatſoever, for the Advancement of GOD's Glory, and my own Happineſs.

CHRISTIANITY is well term'd a *Warfare*; for a Warfare it is, wherein no Danger can be prevented, no Enemy conquer'd, no Victory obtain'd, without much Courage and Reſolution. I have not only many Outward Enemies to grapple with, but I have Myſelf, my worſt Enemy, to encounter and ſubdue. As for thoſe Enemies which are not near me, by the Aſſiſtance of GOD's Spirit, I can make pretty good Shift to keep them at the Sword's Point: But this Enemy that is gotten within me, has ſo often foil'd and diſarm'd me, that I have Reaſon to ſay, as *David* did of his Enemies, *It is too ſtrong for me:* And as he ſaid of the Chief of his, *I ſhall, one day, fall by the Hands of* Saul; ſo have I too much Occaſion to ſay, I ſhall fall

fall by Myſelf, as being Myſelf the greateſt Enemy to my own Spiritual Intereſt and Concerns. How neceſſary is it, then, that I ſhou'd raiſe and muſter up all my Force and Courage, put on my Spiritual Armour, and make myſelf ſtrong in the LORD, and in the Power of His Might? I know, I muſt ſtrive, before I can *enter in at the ſtreight Gate*; I muſt win the Crown, before I can wear it; and be a Member of the Church Militant, before I be admitted into the Church Triumphant. In a word, I muſt go thro' a ſolitary Wilderneſs, and conquer many Enemies, before I come to the Land of *Canaan*; or elſe I muſt never be poſſeſs'd of it. What then? Shall I loſe my Glory, to balk my Duty? Shall I let go my glorious and eternal Poſſeſſion, to ſave myſelf from a ſeeming Hardſhip, which the Devil would perſuade me to be a Trouble and an Affliction? Alas! if CHRIST had laid aſide the great Work of my Redemption, to avoid the Undergoing of GOD's Anger and Man's Malice, what a miſerable Condition had I been in? And, therefore, whatever Taunts and Reproaches I meet with, from the Preſumptuous and Prophane, the Infidel and Atheiſtical Reprobates of the Age; Let them laugh at my Profeſſion, or mock at what they are pleas'd to call Preciſeneſs; Let

them defraud me of my juſt Rights, or traduce and bereave me of my Good Name and Reputation; Let them vent the utmoſt of their poiſonous Malice and Envy againſt me; I have this comfortable Reflexion ſtill to ſupport me, That if I ſuffer all this for CHRIST's ſake, 'tis in the Cauſe of one who ſuffer'd a thouſand times more for mine; and, therefore, it ought to be Matter of Joy and Triumph, rather than of Grief and Dejection to me: Eſpecially, conſidering, that *theſe my light Afflictions, which are but for a Moment, will work out for me a far more exceeding and eternal Weight of Glory.* Upon the Proſpect of which, I firmly reſolve, notwithſtanding the growing Strength of Sin, and the overbearing Prevalency of my own corrupt Affections, to undertake all Duties, and undergo all Miſeries, that GOD, in His infinite Wiſdom, thinks fit to lay upon me, or exerciſe my Patience in.

RESOLUTION VII.

I am reſolv'd, by the Grace of GOD, ſo to be angry, as not to ſin; and, therefore, to be angry at nothing but Sin.

THE *former* Part of the *Reſolution* is founded in the expreſs *Command* of S. *Paul*, *be ye angry, and ſin not*, Eph. iv. 26. And the *latter* is an *Explication* of, as well as an *Inference* drawn from it. For, if Anger be not only lawful, but a Duty, as is here ſuppos'd, when it does not involve us in Sin; the only Difficulty is, to know how that Paſſion ought to be qualify'd, to juſtify the Exerciſe of it, without being guilty of Sin: And the Circumſtances or Qualifications requir'd for this, are, Firſt, That it be plac'd upon a due Object; and, Secondly, That it do not exceed its proper Bounds.

NOW, as nothing can deſerve my Anger, but what is diſagreeable to my Nature, and offenſive to the Author of it, ſo nothing but Sin can properly be call'd its Object. The chief thing that I am to aim at in my Actions, is the Honouring, Serving, and Pleaſing of GOD; and how can I ſerve and pleaſe GOD, in being an-

gry at any thing but what I know is diſpleaſing to Him? I may be ſcorn'd, reproach'd, and vilify'd among my Equals, or accus'd, condemn'd, and puniſh'd by my Superiors; and theſe are Treatments that are but too apt to raiſe and tranſport Men into Anger and Revenge: But then, before I ſuffer this Paſſion to boil up in me, I ought to conſider whether I have not behav'd myſelf ſo, as to deſerve this ſort of Treatment; if I have, then there is no Injury or Injuſtice done me thereby, and, therefore, I ought not to be angry at it: If I have not, I muſt not be angry at the Perſons who act thus falſly and unjuſtly againſt me, but only at their Sin; for, to ſpeak properly, it is not the Perſon that offends me, but the Sin. And this, not becauſe it is injurious to Me, but becauſe it is offenſive and diſpleaſing to GOD Himſelf; for, to be angry at any thing but what diſpleaſes GOD, is to diſpleaſe GOD in being angry. Whenever, therefore, I receive any Affronts or Provocations of this Nature, I am reſolv'd, by GOD's Grace aſſiſting my Endeavours, never to be mov'd or troubled at them, farther than they are in their own Nature ſinful, and at the ſame time abſtracting the Sin from the Perſons, to pray for the Pardon of thoſe that are guilty of it; and

not

not only ſo, but, according to the Command and Example of my Saviour, even to love them too.

BUT, how ſhall I be ſure to be angry at nothing but Sin, and ſo not to ſin in my Anger, when every petty Trifle or croſs Accident is ſo apt to raiſe this Paſſion in me? Why, the beſt Method I can take, is, that which the Wiſe-man directs me to, *not to be haſty in my Spirit*, Eccleſ. vii. 9. but, *to deferr my Anger* according to *Diſcretion*, Prov. xix. 11. So that, whenſoever any thing happens, that may incenſe and inflame my Paſſion, I muſt immediately ſtop its Career, and ſuſpend the Acts of it, till I have duly conſider'd the Motives and Occaſions that rais'd it. And as this will be a very good Means to regulate the *Object* of my Anger, ſo likewiſe the *Meaſure* of it: For, he that is ſlow to Wrath takes time to conſider, and, by Conſequence, puts his Paſſion under the Conduct of his Reaſon; and, whoever does ſo, it will never ſuffer it to be tranſported beyond its proper Bounds: Whereas he whoſe Anger is like Tinder, that catches as ſoon as the Spark is upon it, and who uſes no Means to ſtop its Spreading, is preſently blown up into a furious Flame, which, before 'tis extinguiſh'd, may do more Miſchief than he is ever able to re-

pair; for, no Man knows, whither his Anger may hurry him, when once it has got the Maſtery of him. In order, therefore, to prevent the fatal Conſequences of this Paſſion, I now reſolve never to ſpeak or do any thing, while I am under the Influence of it, but take Time to conſider with myſelf, and reflect upon the ſeveral Circumſtances of the Action or Object it ariſes from, as well as the Occaſion and Tendency of it; and, as oft as I find any thing in it diſpleaſing to GOD, to be regularly angry at that, to correct, rebuke, and reprove it, with a Zeal and Fervour of Spirit, ſuitable to the Occaſion; but, ſtill to keep within the Bounds of the truly Chriſtian Temper, which is always diſtinguiſh'd by Love and Charity, and exerciſes itſelf in Meekneſs and Moderation. And, Oh! what a ſedate and contented Spirit will this *Reſolution* breed in me? How eaſy and quiet ſhall I be under all Circumſtances? Whilſt others are peeviſh and fretful, and torment themſelves with every petty Trifle that does but croſs their Inclinations, or ſeem to be injurious to them; or fall into the other Extreme, of a *Stoical Apathy* or Inſenſibility; I ſhall, by this *Reſolution*, maintain a Medium betwixt both, and *poſſeſs my Soul in Peace and Patience.*

Concerning my Words.

HAVING thus far cleans'd the Fountain of my Heart, with regard to my Thoughts and Affections, which are the immediate Iſſues of my Active Soul, the next thing incumbent upon me, is, to regulate my outward Converſation, both with reſpect to my Words and Actions. As to the Firſt, the Holy Scripture aſſures me, that the Tongue is *a World of Iniquity*, Jam. iii. 6. And again, that *it is an unruly Evil which no Man can tame*, ver. 8. But is it, indeed, ſo unruly? Then there is the more Occaſion to have it govern'd and ſubdu'd; and, ſince that is not to be done by Man alone, it is ſtill more neceſſary, that I ſhou'd call in the Aſſiſtance of that Divine Spirit that gives the Character of it, firſt to fix my *Reſolutions*, and then to ſtrengthen me in the Performance of them. I ſtedfaſtly purpoſe to imitate the Royal Pſalmiſt, in this Particular, and *to take heed to my Ways, that I offend not with my Tongue*, Pſal. xxxix. 1. Yea, I am reſolv'd, with Holy *Job*, that *all the while my Breath, and the Spirit of GOD, is in my Noſtrils, my Lips ſhall not ſpeak Wickedneſs, nor my Tongue utter Deceit*, Job xxvii. 3, 4. But ſince it is ſuch an unruly Inſtrument,

ſo very difficult to be bridled or reſtrain'd, Do Thou, O GOD, who firſt madeſt it, enable me to get the Maſtery of it! *Set a Watch, O Lord, before my Mouth, and keep the Door of my Lips, that,* with S. *Paul, I may ſpeak forth the Words of Truth and Soberneſs,* and make this unruly Evil a happy Inſtrument of much Good! Which that I may do,

RESOLUTION I.

I am reſolv'd, by the Grace of GOD, never to ſpeak much, leſt I often ſpeak too much, and not ſpeak at all, rather than to no purpoſe.

IT is the *Voice of Fools, that is known by the Multitude of Words,* Eccl. v. 3. In which there are *divers Vanities,* ver. 6. and *Sin* too, *Prov.* x. 19. whereas, *he that refraineth his Lips, is wiſe.* This is that Piece of Chriſtian Wiſdom, which I am now reſolving to look after; and therefore, never to deliver my Words out to the World by Number, but by Weight, not by Quantity but Quality; not hiding my Meaning under ambiguous Terms and Expreſſions, but fitting Words

exactly to expreſs my Meaning: Not amuſing thoſe I converſe with, with Circles of Impertinence and Circumlocution, but coming directly to the Matter, by the ſtreight Line of apt Expreſſions; ſo as never to ſpeak more than the Matter requireth, nor to ſpeak at all, when no Matter requireth. For, why ſhould I ſpend my Breath for nothing? Alas! that is not all; if I ſpend it ill, it will be far worſe than ſpending it for nothing; for our Bleſſed Saviour has told me, that I muſt anſwer *for every idle* and unprofitable, as well as prophane *Word*, Mat. xii. 36. But now, if all the Vain Words I ever ſpoke, ſhou'd be written, as I have cauſe to believe they are, in the Book of GOD's Remembrance, how many vaſt Volumes *muſt they make!* and if an Index ſhou'd be made, where to find *profitable*, and where *idle* Words, how few References wou'd there be to the former? what Multitudes to the latter? and (what is yet more terrifying) if all theſe Words ſhou'd be brought in Judgment againſt me, at the Laſt Day, how wou'd theſe very Words then make me ſpeechleſs? and what Shame and Confuſion of Face wou'd they then ſtrike me with? But I truſt, through the Blood of my Redeemer, and the Tears of my Repentance, they will all be waſh'd and blotted out, before I come to appear before Him,

Him. In order to this, as I heartily bewail and deteſt my former Follies in this reſpect; ſo I firmly purpoſe and reſolve to uſe my utmoſt Endeavours, for the time to come, not to give way to any more ſuch idle Words and Expreſſions, as are likely to be thus prejudicial to my eternal Intereſt; but always to conſider well before-hand, what, and how, and why I ſpeak, and ſuffer no corrupt Communication to *proceed out of my Mouth, but that which is good, to the uſe of Edifying, that it may miniſter Grace to the Hearers*, Eph. iv. 29.

I KNOW, there are ſome Words, that are purely *jocoſe*, ſpoken with no other Intent, but only to promote Mirth, and divert Melancholy; and theſe Words, ſo long as they are harmleſs and innocent, ſo long as they do not reflect Diſhonour upon GOD, nor injure the Character and Reputation of my Neighbour, are very lawful and allowable; inaſmuch as they conduce to the Refreſhing and Reviving of my Spirits, and the Preſervation of my Health. But then, I muſt always take care, *ſo to wind* and turn my Diſcourſe, that what recreates me in ſpeaking, may profit others when ſpoke; that my Words may not only be ſuch as have no Malignity in them, but ſuch as may be uſeful and beneficial; not only ſuch as do no Hurt, but likewiſe ſuch as may do much

Good

Good to others, as well as to myſelf. To this end, I firmly reſolve, by the Grace of GOD, never to ſpeak only for the ſake of ſpeaking, but to weigh each Word before I ſpeak it, and conſider the Conſequence and Tendency of it, whether it may really be the Occaſion of Good or Evil, or tend to the Edifying or Scandalizing of the Perſon I ſpeak it to.

RESOLUTION II.

I am reſolv'd, by the Grace of GOD, not only to avoid the Wickedneſs of Swearing falſly, but likewiſe the very Appearance of Swearing at all.

PERJURY is a Sin condemn'd by the very Laws of Nature; inſomuch that I ſhould wrong my Natural Faculties, ſhould I give way to, or be guilty of it. For, the ſame Nature that tells me, the Perſon of GOD is to be adored, tells me likewiſe, His Name is to be reverenced; and what more horrid Impiety can poſſibly be imagined, than to proſtitute the moſt Sacred Name of the moſt High GOD, to confirm the Lyes of ſinful Men? I know, Swearing in a juſt Matter,

Matter, and right Manner, may be as lawful under the New, as under the Old Teſtament; for thus I find S. *Paul* ſaying, *As GOD is true*, 2 Cor. i. 18. and *ver.* 23. *I call GOD for a Record upon my Soul*; wherein is contain'd the very Nature of an Oath, which is, the Calling GOD for a Record and a Witneſs to the Truth of what we ſpeak: But when it is to mantain Falſhood, which is to an ill purpoſe, or lightly and vainly, which is to no purpoſe at all, it is a Sin of the higheſt Aggravation, that ought, with the greateſt Deteſtation and Abhorrence, to be ſhunn'd and avoided. GOD ſaith, by *Moſes*, Lev. xix. 12. *Thou ſhalt not ſwear by My Name falſly, neither ſhalt thou prophane the Name of thy GOD: I am the LORD.* And, *Exod.* xx. 7. *Deut.* v. 11. *Thou ſhalt not take the Name of the Lord thy GOD in vain, for the Lord will not hold him guiltleſs that taketh His Name in vain.* But farther, GOD ſays, by CHRIST, *Swear not at all, neither by Heaven, for it is GOD's Throne; nor by the Earth, for it is His Footſtool*, &c. So that not only, By GOD, and By JESUS, are Oaths, but Swearing by any of GOD's Creatures, is, in a manner, to ſwear by GOD Himſelf. I ſwear by the Heavens; Can the Heavens hear, or witneſs what I ſay? No, it is the Glorious Majeſty that rules there, that I

call

call upon to witneſs the Truth of the Words I ſpeak, and the Sinfulneſs of my Heart for Swearing to them. Do I ſwear by my Faith? But how is that? Can Faith teſtify what I ſay? No, 'tis only He that wrought this Faith in my Heart, can witneſs the Truth of my Words. And, if I ſwear by the Gifts of GOD, I do, in effect, ſwear by GOD Himſelf; otherwiſe, I aſcribe that to the Creature, which is only compatible to the Glorious Creator, even the Knowledge of the Thoughts of my Heart, how ſecret ſoever they be.

BUT, again, There is more in the Third Commandment, than the Devil would perſuade the World there is; for, when GOD commands me *not to take His Name in vain*, 'tis more than if He had commanded me only not to ſwear by it: For, I cannot perſuade myſelf, but that every time I ſpeak of GOD, when I do not think of Him, I take His Name in vain; and, therefore, I ought to endeavour to avoid even the Mentioning of GOD, as well as Swearing by Him, unleſs upon urgent Occaſions, and with Reverence and Reſpect becoming His Majeſty; for, queſtionleſs, *O Lord*, and *O GOD*, may be ſpoken as vainly, as *By Lord*, and *By God*. And, therefore, I ought never to ſpeak ſuch Words, without thinking really in my Heart, what I

ſpeak

ſpeak openly with my Mouth, leſt my Name be written amongſt thoſe that *take the Name of GOD in vain.* But farther ſtill, I am reſolv'd not only to avoid downright Swearing, but likewiſe the very Appearance of it: So that what doth but look like an Oath, ſhall be as odious to me, as what looks like nothing elſe.

RESOLUTION III.

I am reſolv'd, by the Grace of GOD, always to make my Tongue and Heart go together, ſo as never to ſpeak with the one, what I do not think in the other.

AS my Happineſs conſiſteth in Nearneſs and Vicinity, ſo doth my Holineſs in Likeneſs and Conformity to the chiefeſt Good. I am ſo much the Better, as I am liker the Beſt; and ſo much the Holier, as I am more conformable to the Holieſt, or rather, to Him who is Holineſs itſelf. Now, one great Title which the moſt High is pleaſed to give to Himſelf, and by which He is pleas'd to reveal Himſelf to us, is, the GOD of *Truth:* So that I ſhall be ſo much the liker to the GOD of Truth, by how much

much I am more conſtant to the Truth of GOD. And the farther I deviate from this, the nearer I approach to the Nature of the Devil, who *is the Father of Lyes*, and Lyars too, *John* ii. 44. And hence it is, that of all the Sins the Men of Faſhion are guilty of, they can leaſt endure to be charg'd of Lying. To give a Man the Lye, or to ſay, *You lye*, is look'd upon as the greateſt Affront that can be put upon them. And why ſo? But only, becauſe this Sin of Lying makes them ſo like their Father the Devil, that a Man had almoſt as well call them Devils, as Lyars; and, therefore, to avoid the Scandal and Reproach, as well as the dangerous Malignity of this damnable Sin, I am reſolv'd, by the Bleſſing of GOD, always to tune my Tongue an *Uniſon* to my Heart, ſo as never to ſpeak any thing, but what I think really to be true. So that, if I ever ſpeak what is not true, it ſhall not be the Error of my Will, but of my Underſtanding.

I KNOW, Lyes are commonly diſtinguiſh'd into *Officious*, *Pernicious*, and *Jocoſe*; and ſome may fanſy ſome of them more tolerable than others. But, for my own part, I think, they are all pernicious, and, therefore, not to be jeſted withall, nor indulg'd, upon any Pretence or Colour whatſoever. Not as if it was a Sin, not to

ſpeak

ſpeak exactly as a Thing is in itſelf, or as it ſeems to me in its literal Meaning, without ſome Liberty granted to Rhetorical Tropes and Figures; [for, ſo the Scripture itſelf would be chargeable with Lyes; many things being contain'd in it, which are not true in a literal Senſe.] But I muſt ſo uſe *Rhetorical*, as not to abuſe my *Chriſtian*, Liberty; and, therefore, never make Uſe of Hyperboles, Ironies, or other Tropes and Figures, to deceive or impoſe upon my Auditors, but only for the better adorning, illuſtrating, or confirming the Matter.

BUT, there is another ſort of Lyes moſt Mén are apt to fall into, and they are *Promiſſory* Lyes; to avoid which, I am reſolv'd, never to promiſe any thing with my Mouth, but what I intend to perform in my Heart; and never to intend to perform any thing, but what I am ſure I can perform. For, this is the Cauſe and Occaſion of moſt *Promiſſory* Lyes, that we promiſe that *abſolutely*, which we ſhould promiſe only *conditionally*: For, tho' I may intend to do as I ſay now, yet there are a thouſand weighty things may intervene, which may turn the Balance of my Intentions, or otherwiſe hinder the Performance of my Promiſe. So that, unleſs I be abſolutely ſure I can do a thing, I muſt never abſo-

lutely

lutely promiſe to do it; and, therefore, in all ſuch Promiſes, ſhall ſtill put in, *GOD willing*, or, *by the Help of GOD*; at the ſame time lifting up my Heart to GOD, leſt I take His Name in vain.

RESOLUTION IV.

I am reſolv'd, by the Grace of GOD, to ſpeak of other Mens Sins only before their Faces, and of their Vertues only behind their Backs.

TO *commend* Men, when they are *preſent*, I eſteem almoſt as great a Piece of Folly, as to *reprove* them, when they are *abſent*; tho' I do confeſs, in ſome Caſes, and to ſome Perſons, it may be commendable, eſpecially where the Perſon is not apt to be puff'd up, but ſpurr'd on by it. But, to rail at others, when they hear me not, is the higheſt Piece of Folly imaginable; for, as 'tis impoſſible They ſhould get any Good, ſo 'tis impoſſible but that I ſhould get much Hurt by it. For, ſuch ſort of Words, make the beſt we can of them, are but idle and unprofitable, and may not only prove injurious to the Per-

ſon *of* whom, but even *to* whom they are ſpoken, by wounding the Credit of the former, and the Charity of the latter, and ſo, by Conſequence, my own Soul; nay, even tho' I ſpeak that which is *true* in itſelf, and known to be ſo to me: And, therefore, this way of Backbiting ought, by all means, to be avoided.

BUT, I muſt, much more, have a care of raiſing *falſe* Reports concerning any one, or of giving Credit to them that raiſe them, or of paſſing my Judgment, till I have weigh'd the Matter; leſt I tranſgreſs the Rules of Mercy and Charity, which command me not to cenſure any one upon others Rumours, or my own Surmiſes; nay, if the thing be in itſelf *true*, ſtill to interpret it in the *beſt* Senſe. But, if I muſt needs be raking in other Mens Sores, it muſt not be behind their Backs, but before their Faces; for, the one is a great Sin, and the other may be as great a Duty, even to reprove my Neighbour for doing any thing offenſive unto GOD, or deſtructive to his own Soul; ſtill endeavouring ſo to manage the Reproof, as to make his Sin loathſome to him, and prevail upon him, if poſſible, to forſake it: But, there is a great deal of *Chriſtian* Prudence and Diſcretion to be uſed in this, leſt others may juſtly reprove me for my

Indiſcreet

Indiſcreet Reproof of others. I muſt ſtill fit my Reproof to the Time when, the Perſon to whom, and the Sin againſt which 'tis deſign'd; ſtill contriving with myſelf, how to carry on this Duty ſo, as that by *converting a Sinner from the Evil of his Ways, I may ſave my Soul from Death, and hide a Multitude of Sins*, James v. 29. Not venting my Anger againſt the Perſon, but my Sorrow for the Sin that is reprov'd. Hot, Paſſionate, and Reviling Words, will not ſo much exaſperate a Man againſt his Sin that is reprov'd, as againſt the Perſon that doth reprove it. 'Tis *not the Wrath of Man that worketh the Righteouſneſs of GOD*, James i. 10. But this, of all Duties, muſt be perform'd with a Spirit of Love and Meekneſs; I muſt firſt inſinuate myſelf into his Affections, and then preſs his Sin upon his Conſcience, and that directly, or indirectly, as the Perſon, Matter, or Occaſion ſhall require, that ſo he that is reproved by me now, may have Cauſe to bleſs GOD for me to all Eternity.

RESOLUTION V.

I am reſolv'd, by the Grace of GOD, *always to ſpeak reverently to my Superiors, humbly to my Inferiors, and civilly to All.*

THE moſt High GOD, the Maſter of this great Family, the World, for the more orderly Government of it, hath, according to His infinite Wiſdom, ſet ſome in higher, ſome in lower Places, hath made ſome as Stewards, others as Under-Servants; and, according to every Man's Work that He expects from him, He meaſures out his Talents to him. Bleſſed be His Name for it, He hath ſet me in a middle Form, giving me *Agar*'s Wiſh, ſubject neither to Envy on one Hand, nor Pity on the other; ſo that I have both Superiors to reverence, and Inferiors to condeſcend to. And accordingly, it is my Duty ſo to behave myſelf towards them, that the reverent Expreſſions of my Mouth may manifeſt the obedient Subjection of my Heart, to the Power and Authority GOD has given them over me. 'Tis the expreſs Command of the Goſpel, that we ſhould render to every Man his Due, *Fear to whom Fear, Honour*

Honour to whom Honour belongeth, Rom. xiii. 13. which Words plainly imply, both that 'tis *ſome* Mens *Due* to *receive* Honour, and *other* Mens *Duty* to *give* it. And, accordingly, we find, *Paul*, when he was brought before *Feſtus*, doth not ſay, *Art thou He, whom they call* Feſtus? or, *Thou Feſtus*, as the miſguided Enthuſiaſts, in our Days, would have ſaid; but, *Moſt Noble* Feſtus, *Acts* xxvi. 25. In like manner, S. *John* doth not call Her he writes to, in his Second Epiſtle, being a Perſon of Quality, *Woman*, but *Elect Lady*. And, this ſort of Reverence is farther confirm'd to us, not only by the conſtant Cuſtom of all Nations, in all Ages of the World, but 'tis likewiſe highly agreeable to the Rules of Right Reaſon, as well as the Order of Government. For, as there is both a Natural and Civil Superiority, a Superiority in Gifts and Age, and a Superiority likewiſe in Office and Station; ſo there is nothing can be more neceſſary, than that there ſhou'd be, in both theſe reſpects, a Reverence and Reſpect paid to the Perſons of Men, anſwerable to theſe Diſtinctions. And, therefore, I cannot but condemn that rude and unmannerly Behaviour of ſome of our Modern Schiſmaticks, towards their Superiors, as factious and unreaſonable, as well as repugnant

to the Dictates of the Divine Spirit, which the Prophets and Apoſtles were inſpir'd and influenc'd by.

And, as there is a Reverence due from Inferiors to their Superiors, in Point of Converſation, ſo likewiſe are there ſome decent Regards and Civilities to be ſhew'd even by Superiors to their Inferiors, who are always to be treated with Candour and Condeſcenſion, in their ordinary Capacities; and even where they are conſider'd as Criminals, with Meekneſs and Moderation. Inſomuch that, methinks, it is one of the worſt Sights in the World, to ſee ſome Men, that are gotten upon a little higher Ground than their Neighbours are, to look proudly and ſcornfully down upon all that are below them, diſdaining to vouchſafe them the leaſt Favour or Reſpect whatſoever. Such churliſh, haughty, and foul-mouth'd *Nabals* as theſe, are not only very unjuſt, and unreaſonable in their Behaviour to others, but they are certainly the greateſt Enemies to themſelves, that they have in all the World beſides; not only by drawing upon them the Hatred and Enmity of all that are about them, but likewiſe by tormenting themſelves with ſuch frivolous things, as ſuch Spirits commonly do. Wherefore, that I may pleaſe GOD, my

Neigh-

Neighbour, and Myſelf, in what I ſpeak, tho' I could excell other Men (which is impoſſible for me to ſuppoſe) in *every* thing; I reſolve, by GOD's Grace, always to behave myſelf ſo, as if I excell'd them in *nothing*; and not only to ſpeak reverently to them that are above me, but humbly and civilly to thoſe that are beneath me too. I will always endeavour to uſe ſuch humble winning Words, as to manifeſt more of my Love to them, than my Power over them; I will always ſeaſon my Tongue with *ſavory*, not *bitter* Expreſſions, not making my Mouth a Vent for my Fury and Paſſion to fume out at, but rather an Inſtrument to draw others Love and Affection in by; ſtill ſpeaking as civilly unto others, as I would have them ſpeak civilly to me.

Concerning my Actions.

THE other Way of my Soul's putting forth, and ſhewing herſelf to the World, is, by her *Actions*, which it concerns me as much to look to, and regulate, as my *Words*; foraſmuch as there is not the leaſt ill Circumſtance in any *Action*, but what, unleſs it be repented of, muſt

be brought into Queſtion, and anſwer'd for, at the Laſt Day: For, tho' an *Action* cannot be denominated *good*, unleſs it be good in *all* Circumſtances and Reſpects; yet 'tis always denominated *bad*, if it is bad only in *one*. As it is in *Muſick*, if but *one* String jar, or be out of Tune, the whole *Harmony* is ſpoil'd; ſo here, if but *one* Circumſtance in an *Action* be wanting or defective, the whole *Action* is thereby render'd *immoral*.

How much, therefore, doth it behove me to keep a ſtrict Watch over myſelf, and ſo to perform every *Action*, and place every Circumſtance in it, that it may have its Approbation in the Court of Heaven? Well; I am reſolv'd, by the Grace of GOD, to try what I can do. I know, it is impoſſible for me to reſolve upon particular *Actions*: But, howſoever, I ſhall reſolve upon ſuch *general* Rules, the Application of which to *particular* Acts may make them pleaſing and acceptable to the Sight of GOD; always premiſing this which I have reſolv'd upon before, as the beſt Foundation, *viz.* to ſquare all my Actions by the Scripture Rule, and to do nothing, but what I have, ſome Way or other, a Warrant for in the Word of GOD. Upon this fix'd and ſteady Principle,

RESOLUTION I.

I am reſolv'd, by the Grace of GOD, to do every thing in Obedience to the Will of GOD.

IT is not ſufficient, that what I do *is* the Will of GOD, but I muſt *therefore* do it, *becauſe* it is the Will of GOD. For, what ſaith my Father? *My Son, give me thine Heart, and let thine Eyes obſerve my Ways*, Prov. xxiii. 26. So that my Father will not only have my Hand, but my Heart too: And my Feet muſt not walk in the Ways of GOD, till my Eyes have obſerv'd and diſcern'd them to be ſo. I may do an *Action* that in itſelf is *good*; and yet, at the ſame time, not do a good *Action*, if I do not *therefore* do it, *becauſe* it is ſo; *Ex. gr.* I may give an Alms to the Poor, feed the Hungry, or cloathe the Naked; but let me examine and conſider well, upon what Principle theſe Actions are founded, whether I *therefore* do them, *becauſe* GOD hath commanded them; if not, my Feeding of the Poor will be no more a *good* Action, than the *Ravens Feeding the Prophet* was, 1 *Kings* xvii. 6. Their Feeding of the Prophet was commanded by GOD, as well as my Feeding

ing of the Poor; but I cannot ſay, they did a good Action; becauſe tho' they did do this which was commanded by GOD, yet being irrational Creatures, they could not reflect upon that Command, and ſo cou'd not do this in Obedience to it.

THERE are ſome Perſons, to the very Frame and Diſpoſition of whoſe Spirits ſome Sins are, in their Nature, odious and abominable. Thus I have known ſome, whoſe very Conſtitutions have carry'd them into an Antipathy to Luſt and Luxury; and others again, who cou'd never endure to drink beyond their Thirſt, much leſs to unman and be-beaſt themſelves by drinking to Exceſs. And the like may be obſerv'd of Covetouſneſs, which *Luther* was ſuch an Enemy to, that it is ſaid to be againſt his very Nature. Now, I ſay, tho' the Abſtaining from theſe Sins be highly commendable in all Sorts of Perſons, yet, unleſs, together with the Streams of their natural Diſpoſition, there run likewiſe a ſpiritual Deſire to pleaſe GOD, and obey His Commands, their Abſtaining from theſe Vices is no more than the Brute Beaſts themſelves do, who always act according to the Temper of their Bodies, and are never guilty of any Exceſſes that are prejudicial to them. Hence, Servants are commanded to be *obedient to their Maſters*,

Maſters, with Good-Will doing Service as to the Lord, and not to Men, Eph. vi. 5, 6, 7. which clearly ſhews, that tho' a Servant doth obey his Maſter, yet if he doth not do it in Obedience unto GOD, he will not find Acceptance with Him. So that, whenſoever I ſet my Hand to any Action that is *good*, I muſt ſtill fix my Eye upon GOD's commanding of it, and do it only in Reſpect to that; as knowing, that if I give but a Farthing to the Poor, in all my Life, and do it in Obedience to GOD's Commands, it ſhall be accepted ſooner than theirs, who feed hundreds at their Table every day, and have not Reſpect to the ſame Command.

Do I ſee a poor Wretch ready to fall down to the Earth, for Want of a little Support, and my Bowels begin to yern towards him? let me ſearch into my Heart, and ſee what it is that raiſes this Compaſſion in me. If it flows only from a natural Tenderneſs to a Brother in Miſery, without regard to the Love of GOD, who has commanded and enjoin'd it, the poor Man may be ſuccour'd and reliev'd, but GOD will not be pleas'd or delighted with it. Again, Do my Friends ſtir me up to pray or hear, or do any other Spiritual or Civil Action, and I therefore only do it, becauſe of their Importunity? I may ſatisfy my Friends Deſire, but cannot properly be

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ſaid to obey the Commands of GOD, in ſuch a Performance; ſo that the great and only Foundation that I muſt reſolve to build all the *Actions* of my Life upon, is an uniform Obedience to that GOD, by whom alone I am enabled to perform them.

RESOLUTION II.

I am reſolv'd, by the Grace of GOD, to do every thing with Prudence and Diſcretion, as well as with Zeal and Affection.

WHILST I am penn'd up in this earthly Tabernacle, I live almoſt as in a darkſome Dungeon, having no Light to work by, but a little that ſprings in at the narrow Crevices of my Underſtanding. So that I had need to make uſe of all that little Light and Knowledge I have, to regulate the Heat and Zeal that ſometimes ſits upon my Spirit. For, *good* Paſſions may ſometimes carry me into *bad* Actions; my Zeal, when hot in the Purſuits of GOD's Glory, may ſometimes hurry me beyond his Laws; eſpecially, where *Chriſtian* Prudence hath not firſt chalk'd out the Way, and ſet the Bounds for it: As, in *Diſcourſe*,

Diſcourſe, my Zeal may put me upon throwing Pearls before Swine, or uſing Words, when Silence may be more commendable; So, in my *Actions* too, unleſs Wiſdom and Diſcretion govern and command my Affections, I ſhall frequently run into ſuch as wou'd be altogether needleſs and impertinent, and, therefore, ought to be omitted, and daily neglect ſeveral Duties, which ought to be perform'd.

BUT, my Underſtanding and Diſcretion is chiefly requiſite for the Ordering of Time and Place, and other particular Circumſtances, the irregular Management of which may eaſily ſpoil the beſt of *Actions*. For inſtance, That may be a good Work at *one* Time and Place, which is not at *another*; and may be very innocent and becoming in *one* Perſon, tho' quite contrary in *another*. It is, therefore, the proper Office of my Underſtanding, to point out the fitteſt Time, and Place, and Perſon, for the Performance of each *Action* I engage in. As for Example, In diſtributing to the Poor, my Hand of Charity muſt be either guided by the Eye of Underſtanding, where, when, how much, and to whom, to give; or elſe I may, at the ſame time, not only offend GOD, but wrong my Neighbour, and Myſelf too. And ſo for all other *Actions* whatſoever; which I ought, therefore, never

ver to ſet myſelf about, tho' it be of the loweſt Rank, without conſulting the Rules of Wiſdom, model'd by the Law of GOD.

RESOLUTION III.

I am reſolv'd, by the Grace of GOD, never to ſet my Hand, my Head, or my Heart, about any thing, but what I verily believe is good *in itſelf, and will be eſteem'd ſo by GOD.*

WITHOUT *Faith*, the Apoſtle tells me, *it is impoſſible to pleaſe GOD*, Heb. xi. 5. *For whatſoever is not of Faith, is Sin*, Rom. xiv. 23. Where, by *Faith*, we are not to underſtand that *ſaving* Faith, whereby I believe my *Perſon* is juſtifyed through CHRIST; but that whereby I believe my *Works* ſhall be accepted by GOD: For, *Faith*, here, is oppoſed to *Doubting*; and that, not about CHRIST's Dying for Me, or my Living in Him, but about the particular *Actions* of my Life. *He that doubteth*, ſaith the Apoſtle, *is damned, if he eat*; that is, He that eateth that, which he doubteth whether he may lawfully eat or no, is damn'd; becauſe he ſins in doing it, and, therefore, may be damn'd for

for it. But why ſo? Becauſe *he eateth not of Faith*; becauſe he doth that, which he knows not whether he may do or no, not believing it to be really good in itſelf, or acceptable unto GOD. And, tho' the Apoſtle here inſtances only in that particular *Action* of *Eating*, yet what he ſays with relation to *that*, is properly applicable to all the *other Actions* of Life: For, he afterwards ſubjoins, *Whatſoever is not of Faith, is Sin*; Whatſoever it is, good or bad, if not done by Faith, 'tis Sin.

And truly, this Particular will be of great Uſe through my whole Life, for the Avoiding of many Sins, and for the Doing of much Good: For, many things, which are good in themſelves, may, for want of Faith, become quite otherwiſe to me; my Heart not believing what I do is good, my Hand can never make it ſo. Or, if I think what I do is bad, tho' it be not ſo in itſelf, yet my very Thinking it ſo, will make it ſo to me.

And this is that which we call Doing any thing with a good Conſcience, or Keeping, as S. *Paul* did, *our Conſcience void of Offence*. And, to go contrary to the Dictates of my Conſcience in this Particular, is to tranſgreſs the Command of GOD. For in this, Conſcience is as GOD's Vicegerent in my Soul; what Conſcience commands,

mands, GOD commands; what Conſcience foribds, GOD forbids; that is, I am as really under the Power of Conſcience, as the Commands of GOD, in ſuch a caſe. So that, if I do not obey the former, 'tis impoſſible for me to obey the latter. But how much, then, doth it behove me, to ſee, that my Conſcience be rightly inform'd in every thing? For, as, if a Judge be miſinform'd, 'tis impoſſible he ſhould paſs righteous Judgment; ſo, if Conſcience be miſinform'd, 'tis impoſſible I ſhould do a righteous Act. And, what a miſerable Caſe ſhall I then be in? If I do what in itſelf is *ſinful*, tho' my Conſcience tells me 'tis *good*, yet I ſin, becauſe the *Act* in itſelf is *ſinful*; and if I do what in itſelf is *good*, and my Conſcience tells me 'tis *bad*, I ſin, becauſe my Conſcience tells me 'tis ſo: So that as my *Conſcience* is, ſo will my *Actions* be.

FOR this Reaſon, I reſolve, in the Preſence of my great Creator, never to do any thing, till I have firſt inform'd my Conſcience, from the Word of GOD, whether it be lawful for me to do it, or no; or, in caſe it be not determin'd there, to make a ſtrict Search and Enquiry into each Circumſtance of it, conſidering with myſelf what Good or Evil may iſſue from it, and ſo, what Good or Evil there is in it; and, according as my Conſcience, upon

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the hearing of the Arguments on both ſides, ſhall decide the Matter, I ſhall do, or not do, it; never undertaking any thing upon meer Surmiſes, becauſe it *may* be good, but upon a real and thorow Perſuaſion, that it *is* ſo.

RESOLUTION IV.

I am reſolv'd, by the Grace of GOD, to do all things for the Glory of GOD.

AS I was not made by, ſo neither for myſelf; for GOD, ſays the Wiſe-man, *made all things for Himſelf*, Prov. xvi. 4. And being thus *made* for GOD, it follows on courſe, that I ought to *act* for GOD; otherwiſe, I ſhall fruſtrate the End of my Creation. Inſomuch that whatſoever I make my chief Aim in what I do, I make that my GOD. Do I aim at the Glory of the All-glorious *Jehovah?* 'tis Him I make my GOD: Do I aim at Riches? then 'tis *Mammon* I make my *God*: And therefore is it, that *Covetouſneſs* is call'd *Idolatry*, Col. iii. 5. Do I aim at Pleaſures? 'tis my *Senſes* I make my *God*, Phil. iii. 19. Do I aim at Popular Applauſe, or Worldly Advancements? or, Do I aim at my own Health or

Life? Theſe are my *Gods.* For what is Worſhipping, but making all the Powers of my Soul, and Actions of my Body, to bow and ſtoop to them? Hence it is, that the moſt High GOD, who hath ſaid, *He will not give his Glory to another*, hath been ſo expreſs in commanding me to do all things to His Glory; *Whether ye eat or drink*, ſays the Apoſtle, *or whatſoever ye do, do all things to the Glory of GOD*, 1 Cor. x. 31.

But how can I, poor Worm, be ſaid to do any thing to the Glory of the Eternal GOD? Why, in the ſame Manner as He is ſaid to do what He doth, for His own Glory. And how is that? By manifeſting His Glory unto others. Thus, if I can but ſo *live* and *act*, as thereby to evidence that the GOD I ſerve is a Glorious GOD, Glorious in Holineſs, Glorious in Goodneſs, Glorious in Wiſdom, Glorious in Power, and the like; this is Doing all things to the Glory of GOD. For Example, By *praying* to GOD, I avouch Him to be a GOD infinite in Knowledge, that He is preſent with me, and hears me *pray*, whereſoever I am; and I own Him to be infinite in Mercy, in that He will ſuffer ſuch a ſinful Creature as I am, to addreſs myſelf to Him, *&c.* And ſo there is not the leaſt *Action* I undertake, but I am ſo to manage it, as to

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manifeſt the Glory of GOD by it, making it my End and Deſign ſo to do; otherwiſe, let me do what I will, I am ſure to ſin; for tho', I confeſs, a *good* End can never make a *bad* Action *good*, yet a *bad* End will always make a *good* Action *bad*: So that, as ever I would do any thing that is *good*, I muſt be ſure to do it to the Glory of GOD.

RESOLUTION V.

I am reſolv'd, by the Grace of GOD, to mingle ſuch Recreations with my Buſineſs, as to further my Buſineſs by my Recreations.

HAVING wholly devoted myſelf to GOD, All I have, or am, is ſtill to be improv'd for Him; inſomuch that was it not for the Neceſſities of Nature, every Moment of my Life ſhould, and ought to be ſpent in the immediate Worſhip and Service of Him. But tho' Nature requires ſome Time from my ſolemn Serving of Him, for the Recreating of myſelf; yet Grace requireth, that this Recreating of myſelf ſhould ſtill be for the Promoting His Service: So that my

Recreations do not only fit me for farther Service, but they, in themſelves, ſhould be, ſome way or other, ſerviceable to Him; which that they may be, I muſt have as great a Care in the Choice, as in the Uſe, of my Recreations.

THERE are ſome Recreations that are ſo far from Conducing to His Service, that they may make more for the Incenſing of His Wrath; As, Drinking and Gaming, which tho' in themſelves lawful, yet, as they often prove an Occaſion of Swearing, Lying, Cheating, and Contention amongſt Men, and, by Conſequence, of Wrath in GOD; ſo they ought, by all means, to be ſhunn'd and avoided. Indeed, it may be queſtion'd, whether Gaming be ever a lawful Recreation? For, either 'tis a Lottery, or not. If it be a Lottery, it is not lawful, becauſe 'tis a great Preſumption and Sin, to ſet GOD at work to recreate ourſelves; for poor Nothings to employ the Chiefeſt Good, immediately to determine ſuch frivolous and trifling Impertinences. If it be not a Lottery, then it is not a pure Recreation; for, if it depends upon Man's Wit and Study, it exerciſes his Brain and Spirits as much as if he was about other things; So that being, on one ſide, not lawful; on the other ſide, no Recreation; it can, on no ſide, be a lawful Recreation.

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For, what is the End of Recreation, but to revive my languiſhing Spirits, to let them reſt and be quiet a little, when they are tir'd with too much Exerciſe, that they may be freſher, livelier, and fitter for Work afterwards? Hence is it, that GOD indeed hath provided a Recreation for all ſenſible Creatures; Sleep, which is the Reſt of the Spirits in the Nerves. When the little Animal Spirits have been, all the Day, running up and down upon the Soul's Errands, then, to lie down ſtill and quiet, is a great Refreſhment and Revivement to them, provided, ſtill, that it be moderately uſed. Whereas, the Indulging ourſelves too much in it, is rather a Clogging and Stupefying of them; as we ſee in our Bodies, which, when not accuſtom'd to, are moſt averſe from, and unfit for Exerciſe.

So that the chief and only Time for Recreation, is, when my Spirits are either weary with Labour and Study, or elſe call'd into ſome neceſſary Employment in ſome other Place; as at and after Meals, eſpecially ſuch as are of a hard Diſeſtion; for then the Spirits have enough to do, to turn the Food we eat into good Nouriſhment. And, therefore, the Intenſeneſs of Study, Running, Wreſtling, and ſuch-like violent Exerciſes, are not proper at ſuch a time; becauſe as in Stu-

dying, we draw the Spirits from the Stomach to the Head; ſo, in the other Exerciſes, ſuch as moderate Walking, Conference, and free Diſcourſe, about common but neceſſary Points, we ſend them from the Stomach into other Parts of the Body, where they are to be ſet on work.

BUT, that which I have found the beſt Recreation, both to my Body and Mind, whenſoever either of them ſtands in need of it, is *Muſick*, which exerciſes, at once, both my Body and my Soul; eſpecially, when I play myſelf. For then, methinks, the ſame Motion that my Hand makes upon the Inſtrument, the Inſtrument makes upon my Heart; it calls in my Spirits, compoſes my Thoughts, delights my Ear, recreates my Mind, and ſo, not only fits me for After-Buſineſs, but fills my Heart, at the preſent, with pure and uſeful Thoughts; ſo that when the *Muſick* ſounds the ſweetlieſt in my Ears, Truth commonly flows the cleareſt into my Mind. And hence it is, that I find my Soul is become more harmonious, by being accuſtom'd ſo much to Harmony, and ſo averſe to all manner of Diſcord, that the leaſt Jarring Sounds, either in Notes or Words, ſeem very harſh and unpleaſant to me.

THAT there is ſomething more than ordinary in *Muſick*, appears from *David's* making

making Uſe of it, for driving away the Evil Spirit from *Saul* and *Eliſha*, and for the bringing of the Good Spirit upon Himſelf. From which I am induc'd to believe, that there is really a ſort of ſecret and charming Power in it, that naturally diſpells from the Mind, all or moſt of thoſe black Humours, which the Evil Spirit uſes to brood upon; and, by compoſing it into a more regular, ſweet, and docible Diſpoſition, renders it the fitter for the Holy Spirit to work upon, the more ſuſceptive of Divine Grace, and more faithful Meſſenger, whereby to convey Truth to the Underſtanding. But however that be, I muſt neceſſarily acknowledge, that of all Recreations, this is by far the more ſuitable to my Temper and Diſpoſition, in that it is not only an Exerciſe to my Body, but to my Mind too; my Spirits being thereby made the more nimble and active, and by Conſequence, the fitter to wait upon my Soul, and be employ'd, by her, in whatſoever Buſineſs ſhe is engaged.

But in this, and all other Recreations, I muſt always take care, not to exceed my Meaſure, either in Point of Time, or Intention; I muſt not follow them too cloſe, nor ſpend too many Hours in them, but ſtill reſolve to uſe them, as that they may not become a Snare to me, but anſwer

the Ends for which they were deſign'd, that when GOD ſhall call me to it, I may give him as good an Account of my Recreations, as of my neceſſary Duties.

Concerning my Relations.

BUT be not deceiv'd, O my Soul; thou art not yet advanc'd far enough: 'Tis not ſufficient, to pretend to Holineſs in my Thoughts and Affections, and in my Words and Actions; unleſs I expreſs it likewiſe in all the Relations and Conditions of Life. The *Commandments of GOD are* ſaid to be *exceeding Broad*; they extend themſelves to every Capacity I can poſſibly be in, not only enjoining me to live *ſoberly* in reſpect to Myſelf, but *righteouſly* to my Neighbour, *obediently* to my Sovereign, *lovingly* to my Wife, and *faithful* to my People; otherwiſe I cannot live *holily* unto GOD. And, therefore, if I wou'd be thorowly Religious, I muſt farther endeavour to fix my *Reſolutions* with regard to the ſeveral Duties the moſt High expects from me, in all theſe particular *Relations* I bear to Him, during my Sojourning here on Earth.

Resolution I.

I am reſolv'd, by the Grace of GOD, to honour and obey the King or Prince whom GOD is pleaſed to ſet over Me, as well as to expect He ſhould ſafeguard and protect Me, whom GOD is pleas'd to ſet under Him.

THE *King of Kings, and Lord of Lords*, the great and glorious Monarch of all the World, having enacted many gracious Laws, is pleas'd to ſet over every Kingdom and Nation, ſuch Perſons as may put them in Execution. So that I cannot but look upon a lawful King, as truly a Repreſentative of the moſt High GOD, as a Parliament is of the People; and am, therefore, perſuaded, that whoſoever rebells againſt Him, rebells againſt GOD Himſelf; not only in that he rebells againſt the Ordinance of GOD, and ſo, againſt the GOD of that Ordinance; but becauſe he rebells againſt him, whom GOD hath ſet up as His Vicegerent, to repreſent His Perſon, and execute His Laws in ſuch a part of His Dominions.

HENCE it is, that theſe two Precepts, *Fear GOD and Honour the King*, are

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ſo often join'd together in Holy Writ; for he that fears GOD's Power, cannot but honour His Authority; and he that honours not the King, that repreſents GOD, cannot be ſaid to fear GOD, who is repreſented by him. And hence likewiſe it is, that GOD hath been as ſtrict and expreſs in enjoining us Obedience to our Governors, as to Himſelf: For, thus ſaith the Lord of Hoſts, *Rom.* xiii. 1. *Let every Soul be ſubject to the Higher Powers.* Why? becauſe *there is no Power but of GOD; the Powers that be, are ordained of GOD.*

AND He has denounc'd as great a Judgment againſt ſuch as rebell againſt the Magiſtrate He hath ordain'd, as againſt thoſe that rebell againſt Himſelf: *For, whoſoever reſiſteth the Power, reſiſteth the Ordinance of GOD; and they that reſiſt, ſhall receive to themſelves Damnation,* ver. 2. So that the Wrath of GOD ſhall as certainly fall upon thoſe that riſe up againſt the King, as upon thoſe that fight againſt GOD. And no wonder, that the Puniſhment ſhould be the ſame, when the Fault is the ſame: For he that fights againſt his King, fights againſt GOD Himſelf, who hath inveſted him with that Power and Authority to govern his People, repreſenting His own Glorious Majeſty before them.

UPON

UPON this Ground it is, that I believe, the Wickedneſs of a Prince cannot be a ſufficient Plea for the Diſobedience of his Subjects; for it is not the *Holineſs*, but the *Authority of* GOD, that he repreſents, which the moſt *wicked*, as well as the moſt *holy*, Perſon may be endow'd with: And, therefore, when the Goſpel firſt began to ſpread itſelf over the Earth, tho' there was no *Chriſtian* King, or Supreme Magiſtrate, of what Title ſoever, to cheriſh and protect it; nay, tho' the Civil Powers were then the greateſt Enemies to it; yea, even then were the Diſciples of CHRIST enjoin'd to *ſubmit themſelves to every Ordinance of Man, for the Lord's ſake.*

INSOMUCH that did I live amongſt the *Turks*, I ſhould look upon it as my Duty to obey the *Grand Seignior*, in all his lawful Edicts, as well as the moſt *Chriſtian* and Pious King in the World. For, ſuppoſe a Prince be never ſo *wicked*, and never ſo *negligent* in his Duty of *protecting* Me; it doth not follow, that I muſt neglect mine in *obeying* Him. In ſuch a caſe, I have another Duty added to this; and that is, to pray for him, and to intercede with GOD for his Converſion: For, thus hath the King of Kings commanded, that *Prayers, Supplications, Interceſſions, and Giving of Thanks, be made as for all Men,*

Men, ſo, more eſpecially, *for Kings, and thoſe that are in Authority, that we may live a quiet and peaceable Life, in all Godlineſs and Honeſty*, 1 Tim. ii. 1, 2. So that, whenſoever I addreſs to the Court of Heaven, I muſt be ſure to remember my Sovereign on Earth, that GOD would be pleas'd to enable his Servant to reign on Earth, as Himſelf doth in Heaven, in Righteouſneſs and Mercy. But eſpecially, in caſe of any ſeeming or real Default, or Defect, tho' I do not think it a Subject's Duty to judge or cenſure his Sovereign's Actions, I am to be the more earneſt in my Prayers and Interceſſions for him; but upon no Account to fight or rebell againſt him.

And, if I am thus ſtrictly obliged to *honour*, *obey*, and *pray* for, a *bad* Prince, how much more ſhou'd I pay thoſe Duties to one who repreſents GOD, not only in His *Authority*, but in His *Holineſs* too? In this caſe, ſure, as there is a double Engagement to Reverence and Obedience, ſo I am doubly puniſhable, if I neglect to ſhew it, either to the Prince himſelf, or thoſe that are ſet under him; for the ſame Obligations that lie upon me, for my Obedience to the King, bind me likewiſe to obey his inferiour Officers and Magiſtrates, that act under him; and that for this Reaſon, becauſe, as he repreſents GOD, ſo they repreſent

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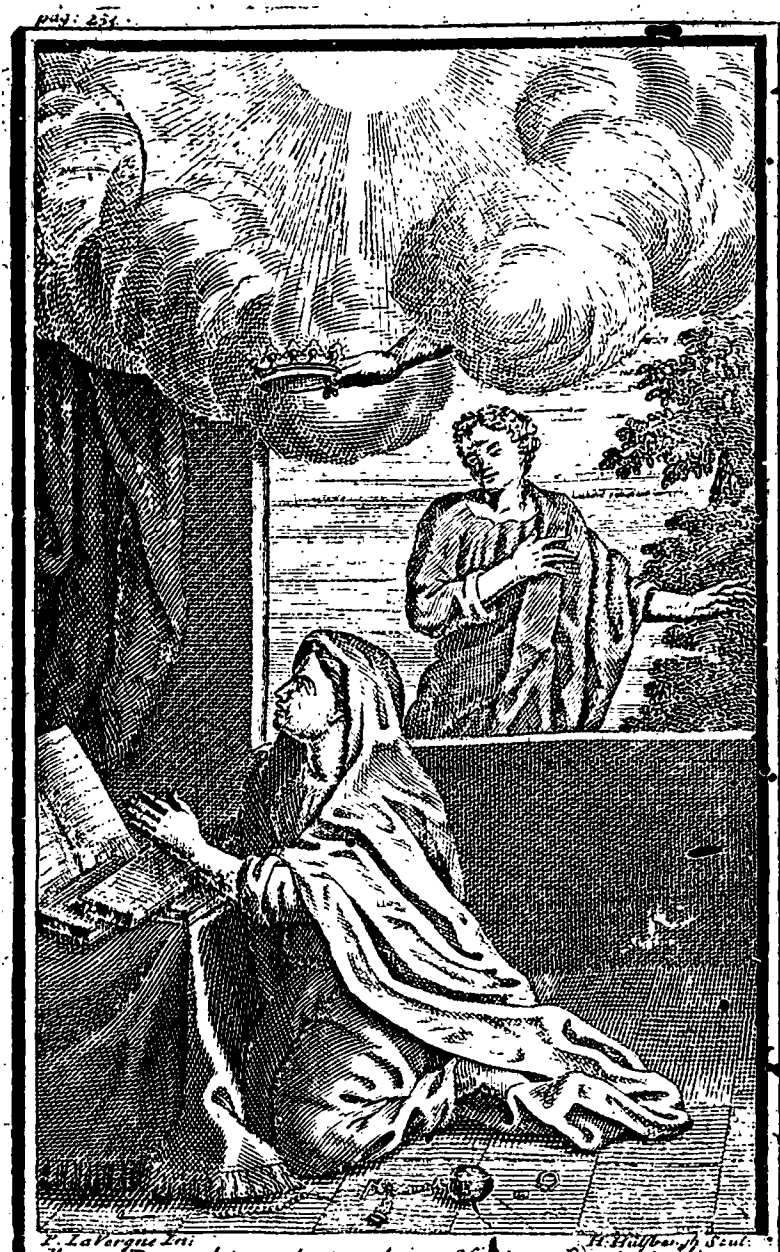

F. La Vergne Inv. H. Hulsbergh Sculp.

Many Daughters have done Virtuously, but thou Excellest them all - Pro: 31. 29.

repreſent him; and, therefore, whatever they command in his Name, I look upon it as much my Duty to obey, as if it was commanded by his own Mouth, and, accordingly, do, from this Moment, by the Grace of GOD, reſolve to put this Duty in Practice.

RESOLUTION II.

I am reſolv'd, by the ſame Divine Grace, to be as conſtant in loving *of my Wife, as cautious in* chooſing *her.*

THOUGH it be not neceſſary for me to reſolve upon Marrying, yet it may not be improper, to reſolve, in caſe I ſhou'd, to follow theſe Rules of Duty; firſt, in the Choice of a Wife; and, ſecondly, in the Affection that I ought to bear towards her.

As for the firſt, I ſhall always endeavour to make Choice of ſuch a Woman for my Spouſe, who has firſt made Choice of CHRIST as a Spouſe for herſelf; that none may be made one Fleſh with me, who is not made one Spirit with CHRIST my Saviour. For, I look upon the Image of CHRIST, as the beſt Mark of Beauty

ty I can behold in her; and the Grace of GOD, as the beſt Portion I can receive with her. Theſe are Excellencies, which, tho' not viſible to our Carnal Eyes, are nevertheleſs agreeable to a Spiritual Heart; and ſuch as all Wiſe and Good Men cannot chooſe but be enamour'd with. For my own part, they ſeem to me ſuch neceſſary Qualifications, that my Heart trembles at the Thoughts of ever having a Wife without them. What? Shall I marry one that is wedded already to her Sins? or have Poſſeſſion of her Body only, when the Devil has Poſſeſſion of her Soul? Shall ſuch a one be united to me here, who ſhall be ſeparated from me for ever hereafter, and condemn'd to ſcorch in everlaſting Burnings? No; if ever it be my Lot to enter into that State, I beg of GOD, that He wou'd direct me in the Choice of ſuch a Wife only, to lie in my Boſom here, as may afterwards be admitted to reſt in *Abraham*'s Boſom to all Eternity; ſuch a one, as will ſo live, and pray, and converſe with me upon Earth, that we may both be entituled to ſing, to rejoice, and be bleſſed together, for ever, in Heaven.

THAT this, therefore, may be my Portion and Felicity, I firmly reſolve never to ſet upon ſuch a Deſign, before I have firſt

firſt ſolicited the Throne of Grace, and begg'd of my Heavenly Father, to honour me with the Partnerſhip of one of His beloved Children; and ſhall afterwards be as careful and cautious as I can, never to fix my Affections upon any Woman for a Wife, till I am throughly perſuaded of the Grounds I have to love her, as a true *Chriſtian*.

IF I cou'd be thus happy, as to meet with a Wife of theſe Qualities and Endowments, it wou'd be impoſſible for me not to be hearty and ſincere in my Affection toward her, even tho' I had the greateſt Temptations to place them upon another: For, how cou'd I chooſe but love her, who has GOD for her Father, the Church for her Mother, and Heaven for her Portion; who loves GOD, and is belov'd of Him? Eſpecially, when I conſider, that thus to love her, will not only be my Duty, but my Happineſs too.

As to the Duty, it is frequently inculcated in Scripture, that *Husbands ſhou'd love their Wives*, and that not with a common Love, but as CHRIST *loved His Church*, Eph. v. 25. yea, as their *own Body*, ver. 28. or, as *themſelves*, ver. 33. and they are ſo to love them, as not to be *bitter againſt them*, Col. iii. 19. not to be paſſionate or angry with them, upon every light Matter,

ter, nor ſuffer their Reſentments to riſe to that Height, upon any Occaſion whatſoever, as to abate the leaſt Spark of Conjugal Affection towards them, but to *nouriſh and cheriſh them, even as the Lord the Church.* In a word, To do all the kind Offices they can for them, in their Civil Capacities, and to help and forward them, by all means poſſible, in the Way that leads to Heaven; that as they are united in the Fleſh, ſo they may likewiſe be united in the Spirit, and rais'd and rewarded together, at the General Reſurrection.

And, as Love is the Great Duty, ſo is it likewiſe the Chief Happineſs of a marry'd State. I do not mean that Love whereby ſhe loves me, but that wherewith I love her; for, if I myſelf have not a Cordial Eſteem and Affection for her, what Happineſs will it be to me, to be belov'd by her? or rather, what a Miſery wou'd it be, to be forc'd to live with one I know I cannot love? As ever, therefore, I deſire to be happy, I muſt perform my Duty in this Particular, and never aim at any other End in the Choice of a Wife, or expect any other Happineſs in the Enjoyment of her, but what is founded in the Principle of pure and inviolable Love. If I ſhou'd court and marry a Woman for

Riches,

Riches, then, whenever They fail, or take their Flight, my Love and my Happineſs muſt drop and vaniſh together with them. If I chooſe her for Beauty only, I ſhall love her no longer than while That continues, which is only till Age or Sickneſs blaſts it, and then farewell, at once, both Duty and Delight.

But if I love her for her Vertues, and for the ſake of GOD, who has enjoin'd it as a Duty, that our Affections ſhou'd not be alienated, or ſeparated, by any thing but Death; then, tho' all the other ſandy Foundations fail, yet will my Happineſs remain entire; even tho' I ſhou'd not perceive thoſe mutual Returns of Love, which are due to me from her upon the ſame Bottom. But Oh! the Happineſs of that Couple, whoſe Inclinations to each other are as mutual as their Duties; whoſe Affections, as well as Perſons, are link'd together with the ſame Tye! This is the chief Condition requir'd to make the State of Matrimony happy or deſirable, and ſhall be the chief Motive, with me, to induce me to enter into it. For, tho' it be no Happineſs to be belov'd by one I do not love; yet it is, certainly, a very great one to be belov'd by one I do. If this, then, be my Lot, to have mutual Expreſſions of Love from the Perſon I fix my Affections

upon, what Joy and Comfort will it raiſe in my Heart? With what Peace and Amity ſhall we live together here? and, What Glory and Felicity may we not promiſe ourſelves hereafter?

WHAT is here ſaid of the Duty in chooſing and loving of a Wife, may be likewiſe apply'd to the Woman's Duty in chooſing and loving her Husband. But being not ſo immediately concern'd in this, I paſs on to my next *Reſolution.*

RESOLUTION III.

I am reſolv'd, by the Grace of GOD, to do my Endeavour to give to GOD whatſoever Children He ſhall be pleas'd to give to me, that as they are mine by Nature, they may be His by Grace.

I HAVE ſometimes wonder'd at the Providence of GOD, in bringing ſo many Millions of People out of the Loins of one Man; and cannot but make this Uſe of it, even to ſtir up myſelf to a double Diligence, in bringing up my Children *in the Nurture and Admonition of the Lord.* For, who knows, but the Salvation

of Ten Thouſand Souls may depend upon the Education of one ſingle Child?

If I train up my Son in the Ways of Religion, and teach him what it is to *keep a Conſcience void of Offence, towards* GOD, *and towards Man*; he will then not only have an inward Senſe of his own Duty, but take all poſſible Care to inſtill it into others, whether Children or Servants, that are committed to his Charge: And theſe, again, will do the ſame to theirs, by teaching them to walk in the ſame Path; till by Degrees, the Piety and Holineſs of one Man has diffus'd itſelf to all ſucceeding Generations. But now, on the other hand, if I neglect the Care of my Son's Education, and ſuffer the Leproſy of Sin and Wickedneſs to taint and corrupt him, 'tis great Odds, without an extraordinary Interpoſition of Divine Grace, but the Infection may ſpread itſelf over all my Poſterity; and ſo draw down upon me the Curſes and Accuſations of Ten Thouſand Souls in Hell, which might otherwiſe have been praiſing and bleſſing GOD, for me, to all Eternity, in Heaven.

Hence it is, that I am reſolv'd to endeavour to be a Spiritual, as well as Natural Father to my Children; yea, to take more Care to get a Portion for their Souls in Heaven, than to make Proviſion for their

Bodies upon Earth. For, if *he* be accounted *worſe than an Infidel, that provides not for his Family*, the Suſtenance of their Bodies, What is he that ſuffers his Family to neglect the Salvation of their Souls?

THAT nothing of this, therefore, may be laid to my Charge, if ever Providence ſees fit to bleſs me with Children of my own, I'll take effectual Care, ſo ſoon as conveniently I can, to devote them unto GOD by Baptiſm, that what Guilt they have contracted by coming through my Loins, may be waſh'd away by the Laver of Regeneration; and then to be conſtantly ſoliciting the Throne of Grace, that He who hath given them to me, would be pleaſed to give Himſelf to them.

THE next thing to be done, as ſoon as they come to be capable of Inſtruction, is, To take all Occaſions, and make uſe of all Means, to work the Knowledge of GOD into their Heads, and the Grace of CHRIST into their Hearts; by teaching them to *remember their Creator in the Days of their Youth*; by acquainting them with the Duties that He that made them expects from them; with the Rewards they ſhall have, if *dutiful*; and the Puniſhments they ſhall feel, if *diſobedient* Children; ſtill accommodating my Expreſſions to the ſhallow Capacity of their tender

Years.

Years. And according to their doing, or not doing, of what they have been told, I ſhall reward them with what is moſt pleaſing, or puniſh them with what is moſt diſpleaſing to their Years. To ſpeak to them of Heaven, and Eternal Glory, will not encourage them ſo much, as to give them their Childiſh Pleaſures and Deſires: And the denouncing of a future Hell will not affright them ſo much, as the inflicting a preſent Smart. Hence it is, that *Solomon* ſo oft inculcates this upon Parents, as their Duty to their Children, that they ſhould not *ſpare the Rod, leſt they ſpoil the Child.*

But I muſt ſtill take care, to let them underſtand, that what I do is from a Principle of Love and Affection to them, not of Fury and Indignation againſt them. For, by this means, GOD may correct me for correcting them; I may ſet before my Children ſuch an Example of indiſcreet and ſinful Paſſion, as they'll be apt enough to learn, without my teaching them. On the other hand, it behoves me, if poſſible, ſo to order my Family, that my Children may not ſee or hear, and ſo not learn, any thing but Goodneſs in it; for commonly, according to what we learn when we are Young, we practiſe when we are Old. And, therefore, as I ſhall take great Care, that my

Children learn nothing that is Evil or Sinful at Home, ſo likewiſe, that they do not come into ſuch Company Abroad, where their Innocence may be aſſaulted with Swearing, Curſing, or any kind of Prophane or Obſcene Diſcourſe, which the Generality of our Youth are ſo obnoxious to.

OR, at leaſt, if this is not wholly to be avoided, to prevent theſe poiſonous Weeds from taking Root in the Heart, it behoves me to take all Opportunities of diſcourſing to them of GOD and CHRIST, of the Immortality of their Souls, and the future State they are to be doom'd to in another World, when they have liv'd a little while in this; that, according as they grow in Years, they may *grow in Grace, and in the Knowledge of our Lord and Saviour* CHRIST. And when they come to Years of Diſcretion, capable of doing farther Honour and Service to GOD and their Country, by ſome Calling or Profeſſion, I muſt be ſure to place them in ſuch an one, as may be no Hindrance to that High and Heavenly Calling, which they have in CHRIST JESUS, but rather contribute to further and promote it; that being, like tender Plants, ingrafted into the true Vine, they may bring forth much Fruit to GOD's Glory, to my Comfort, and their own Salvation.

RESOLUTION IV.

I am reſolv'd, by the Grace of GOD, to do my Duty to my Servants, as well as expect they ſhould do theirs to me.

IT was *Joſhua*'s, and, by GOD's Grace, it ſhall be my *Reſolution*, that *I and my Houſe will ſerve the Lord.* I, in the firſt place, and then my Houſe; for if I myſelf do not, I cannot expect that they ſhould. So that, for the ordering of my Family in general, I muſt not only preſs their Duty upon them, but likewiſe practiſe my own Duty, in Suppreſſing all vicious and lewd Converſation, and Compoſing all Strife and Contention amongſt them; in Praying every Day, at the leaſt twice, with them; in Catechizing and Expounding the Principles of Religion to them, and in Calling for an Account of every Sermon and Godly Diſcourſe they hear, either in Private or in Publick; in Seeing that they conſtantly frequent the Divine Ordinances, and that they behave themſelves ſo conſcientiouſly therein, that they may be, ſome way or other, the better by them. And to theſe Ends, I think

it my Duty, to allow my Servants ſome Time, every Day, wherein to ſerve GOD, as well as to ſee they ſpend their other Hours in ſerving me; and to make them ſenſible, that they do not ſerve me only for myſelf, but ultimately and principally in reference unto GOD; their ſerving me making way for my better ſerving GOD.

And, for this Reaſon, I cannot believe, but 'tis as great a Sin, to cumber my Servants, as Myſelf, with too much worldly Buſineſs. For, how can they ſpend any Time in the Service of GOD, when I require all their Time in my own? And, how juſtly ſhou'd I be condemn'd, if, by this means, I ſhou'd bring them into a ſort of Neceſſity of ſinning, either in not obeying GOD, or not obeying Me. Not that I think it a Servant's Duty, to neglect His Creator to ſerve his Maſter; on the contrary, he is obliged, in all Caſes where their Commands interfere, to *obey GOD rather than Man:* But where they do not, there is a ſtrict Injunction upon all Servants, that they ſhou'd be *obedient to their Maſters according to the Fleſh, with Fear and Trembling, in Singleneſs of Heart, as unto* Christ, *Epheſ.* vi. 5. But, how with Fear and Trembling? Why, fearing leſt they ſhould offend GOD, in offending them, and trembling at the Thoughts

Thoughts of being diſobedient to the Divine Command, which enjoins them to *be obedient to their Maſters in all things, not anſwering again*, Tit. ii 9. that is, not repining at their Maſters lawful Commands, nor muttering and maundring againſt them as ſome are apt to do. For 'tis as great a Sin in Servants, to ſpeak irreverently to their Maſters, as in Maſters to ſpeak paſſionately to their Servants.

BUT how are Servants to give Obedience to their Maſters, with *Singleneſs of Heart, as unto* CHRIST? Why, by obeying them only in Obedience unto CHRIST; that is, they are *therefore* to do their Maſters Will, *becauſe* 'tis the LORD's Will they ſhould do it; ſerving them, *not with Eye-ſervice, as Men-pleaſers, but as the Servants of* CHRIST, *doing the Will of GOD from the Heart, with Good-Will doing Service, as to the Lord, and not to Men*, Eph. vi. 6, 7. *Col.* iii. 22. This is the Duty, therefore, that I ſhall be oft inculcating upon my Servants, and ſhall as oft be reflecting upon myſelf, that what I require for my own Service may always be in Subordination to GOD's, who is our common Lord and Maſter, whoſe Laws are equally obliging to all Ranks and Conditions of Men, and in whoſe Sight *there is no Reſpect of Perſons.*

RESO-

Resolution V.

I am reſolv'd, by the Grace of GOD, *to feed the Flock, that* GOD *ſhall ſet me over, with wholſome Food, neither ſtarving them by Idleneſs, poiſoning them with Error, nor puffing them up with Impertinences.*

AND here I cannot but declare, that ever ſince I knew what it was to ſtudy, I have found by Experience, that Spiritual and Intellectual Pleaſures do as far ſurpaſs thoſe that are Temporal and Senſual, as the Soul exceeds the Body. And, for this Reaſon, as I always thought the Study and Profeſſion of Divinity to be the nobleſt and moſt agreeable of all others, as carrying with it its own Encouragement and Reward; ſo I have often wonder'd with myſelf, that the greateſt Perſons in the World ſhou'd not be deſirous and ambitious of exerciſing their Parts in the Study of this *neceſſary*, as well as *ſublime*, Science, and even devoting themſelves to the Profeſſion of it. For, Do they aſpire after Honour? What greater

greater Honour can there be, than to be the Mouth of GOD to the People, and of the People unto GOD; to have the Moſt High Himſelf, not only to ſpeak *by* them, but *in* them too? What greater Honour than to have a Commiſſion from the King of Kings, to repreſent Himſelf before His People, and call upon them, in His Name, to *turn from the Error of their Ways*, and walk in the Paths of GOD to everlaſting Glory? What greater Honour, than to be an Inſtrument, in His Hand, to bring poor Souls from the Gates of Hell, to ſet them among Princes in the Court of Heaven? Do they thirſt after Pleaſures? What greater Pleaſure can they have, than to make it their Buſineſs to feed themſelves and others, with the Bread and Water of Life?

BUT ſtay, my Soul, let not thy Thoughts run only upon the Dignity of thy Function, and the Spiritual Pleaſures that attend the faithful Diſcharge of it; but think, likewiſe, upon the ſtrict Account thou muſt give of it in another Life: The ſerious Conſideration of which, as it cannot but be a great Comfort to the true and faithful Paſtor, who has diligently fed his Flock with the *ſincere Milk of GOD's Word*; ſo muſt it be a great Terror and Confuſion to the ſlothful and negligent, the falſe

falſe and deceitful Diſpenſers of the Divine Myſteries, who have either careleſly loſt, or treacherouſly deluded, the Souls of thoſe committed to their Charge, which they muſt, one day, anſwer for, as well as for their own. And, therefore, that nothing of this kind may ever be laid to my Charge, I ſolemnly promiſe and reſolve, before GOD, ſo to demean myſelf in the Exerciſe of my Miniſterial Function, as to make the Care of Souls, eſpecially of thoſe committed to my Charge, the chief Study and Buſineſs of my Life.

AND that without Partiality or Exception; I muſt not ſingle out ſome of the beſt of my Flock, ſuch as I have the higheſt Reſpect for, or have receiv'd the greateſt Obligations from; but *miniſter to every one, according to their ſeveral Neceſſities.* If I meet with Men of *Knowledge* and *Vertue*, my Buſineſs muſt be to *confirm* and *eſtabliſh* them therein; if with thoſe that are *ignorant* and *immortal*, to *teach* and *inſtruct* them in the Ways of Religion, and, by all means poſſible, to *reclaim* and *reduce* them to the Exerciſe of their *Duty*; always remembring, that as the Bleſſed JESUS, the *great Shepherd and Biſhop of our Souls, was not ſent, ſave unto the loſt Sheep of the Houſe of Iſrael*; and *came not to call the Righteous, but Sinners*

to

to Repentance; ſo it is the indiſpenſable Duty of His Apoſtles and Miniſters, (and, by the Grace of GOD, I ſhall make it mine) to follow His Example in this Particular; to ſpare no Time nor Pains in the Reformation of Sinners, tho' it be never ſo irkſome and difficult to accompliſh; even tho' I ſhou'd meet with ſuch as the Prophet *David* ſpeaks of, *who hate to be reformed, and caſt my Words behind them.* And, therefore, as I know 'tis my Duty, ſo I ſhall always endeavour to take Pleaſure in the ſeveral Offices I perform of this kind, *to ſtrengthen the Weak, heal the Wounded, and bind up the Broken Heart*; to call in thoſe that err and go aſtray, and *to ſeek and ſave thoſe that are loſt.*

To theſe Ends, tho' Preaching is, without doubt, a moſt excellent and uſeful, as well as neceſſary Duty, (eſpecially, if it be perform'd, as it ought, with Zeal and Reverence, and the Doctrine apply'd and preſs'd home, with Sincerity of Affection) yet, I ſhall not think it ſufficient to inſtruct my People only from the Pulpit, but take all Opportunities to inſtill good Thoughts and Principles into their Minds, in my Private Converſation. I know, it is impoſſible for all Miniſters frequently to viſit every particular Perſon or Family in their Pariſh, there being, in ſome

ſome Pariſhes, eſpecially in and about *London*, ſo many Thouſands of Souls: But, howſoever, if it ſhould pleaſe the Lord, to call me to ſuch a Flock, tho' I cannot viſit all, I ſhall viſit as many as I can; eſpecially, thoſe that are Sick and Infirm, and be ſure to feed them *with the ſincere Milk of the Word*, ſuch as may turn to their Spiritual Nouriſhment, and make them *grow in Grace, and in the Knowledge of our Lord and Saviour* JESUS CHRIST. I will not fill their Heads with Speculative Notions and Niceties in Divinity; (which, among the leſs Judicious, are very often the Occaſion of Hereſy and Error, and ſometimes alſo, of Deluſion and Diſtraction) But my chief Care ſhall be to inſtruct them in thoſe neceſſary Truths, which their *Chriſtian* Faith indiſpenſably obliges them to know and believe, and preſs them to the Performance of thoſe Duties, without which they cannot be ſav'd; meekly and impartially reproving the Particular Vices they are moſt inclin'd and addicted to, and chearfully encouraging and improving whatever vertuous Actions they are, any of them, exemplary in, and whatever good Habits or Inclinations the Divine Grace has put into their Hearts.

AND

And ſince Love and Charity is the great Characteriſtick of our Profeſſion, the Bond and Cement of all other *Chriſtian* Duties, in order to make my Miniſtry the more ſucceſsful, I reſolve, in the laſt place, not only to avoid all Differences and Diſputes with them myſelf, but amicably to compoſe all ſuch as may ariſe among the Neighbours. In a word, I ſhall make it my Endeavour, in all things ſo to approve myſelf as a faithful Miniſter, both in Life and Doctrine, before them, that, at the Laſt Day, when the great GOD ſhall call for my Pariſh, and myſelf to appear before Him, I may be fitly prepared to give an Account of Both; at leaſt, to anſwer for as many of them as He requires; and may, with Joy and Comfort, pronounce this Sentence of my Saviour, if it may, without Offence, be apply'd to His Miniſters, *Behold, I and the Children which thou haſt given me.*

Resolution VI.

I am resolv'd, by the Grace of God, to be as faithful and constant to my Friend, as I would have my Friend to be faithful and constant to Me.

Having before resolv'd to be zealous in loving GOD, I here resolve to be as constant in loving my Friend. But why do I resolve upon this? Is it possible to live, and not to love? this to me seems as plain a Contradiction, as to live, and not to live. For Love, in my Opinion, is as much the Life of the Soul, as the Soul is the Life of the Body. So that, for my own part, I shall expect to cease to live, at the very Moment that I cease to love; nay, I do not look upon Love only as my Life, but as the Joy and Comfort of it too. And, for this Reason, I shall never envy any Man his Riches, Pleasures, or Preferments, provided that I can but enjoy the Persons my Soul delights in, *viz.* Christ in the first place, and my Friend and Neighbour in the second.

But then I must have a great Care, where, and how, I place this Affection; for, if I place it wrong, my very Loving will be

Sin.

Sinning. And, therefore, I ſhall always endeavour to make ſuch only my Friends, as are Friends to GOD. Not that I look upon it as neceſſary to love my Friends always under that Notion only, as they are Friends of GOD; for then, no Love but that which is *Spiritual* would be lawful; whereas, there is, doubtleſs, a *Natural* Love, that is no leſs a Duty, and by Conſequence, no leſs lawful, than the other; as, the Love of Parents towards their Children; and Children towards their Parents; and the mutual Complacency that ariſes betwixt Friends, as well as Relations, from the Harmony and Agreement of Humours and Tempers. Thus our Saviour is ſaid to have lov'd S. *John* more than any of His other Diſciples, which cannot be underſtood of a *Spiritual* Love; for this, undoubtedly, was equal to all; but being a Man ſubject to the like Paſſions (tho' not Imperfections) as we are, He placed more *Natural* Affection upon, and might have more *Natural* Complacency in, *John*, than in His other Diſciples.

And, therefore, when I ſay, I am to make ſuch my Friends only, as are Friends to GOD, my Meaning is, That I will make none my Friends, but ſuch as I know to be good Men, and good *Chriſtians*, ſuch as de-

ſerve my Love in a Spiritual, as well as a Natural, Senſe: And ſince I may lawfully love my Friend in both theſe Senſes, the one is ſo far from being excluſive, that it is really perfective, of the other. And for this Reaſon, as the Spiritual Good of my Friend is always to be preferr'd before that which is Temporal, I am reſolv'd to found the one upon the other. I will always be ready, as oft as he ſtands in need, either of my Advice, Encouragement, or Aſſiſtance, to do him all the kind Offices I can in his worldly Affairs, to promote his Intereſt, vindicate his Character from ſecret Aſperſions, and defend his Perſon from open Aſſaults; to be faithful and punctual in the Performance of my Promiſes to him, as well as in keeping the Secrets he has entruſted me with. But all theſe things are to be done with a tender Regard to the Honour of GOD, and the Duties of Religion; ſo that the Services I do him in his Temporal Concerns, muſt ſtill be conſiſtent with, and ſubſervient to, the Spiritual Intereſt and Welfare of his Immortal Soul, in which I am principally oblig'd to manifeſt my Friendſhip towards him. If I ſee him wander out of the right Way, I muſt immediately take care to advertiſe him of it, and uſe the beſt Means I can to bring him back to it: Or if I know

him

him to be guilty of any reigning Vices, I muſt endeavour to convince him of the Danger and Malignity of them, and importune and perſuade him to amend and forſake them. And laſtly, I muſt be as *conſtant* in *keeping* my Friend, as *cautious* in *chooſing* him; ſtill continuing the Heat of my Affections towards him, in the Day of his *Affliction*, as well as in the Height of his *Proſperity*.

THESE are the Rules whereby I reſolve to expreſs My Friendſhip unto Others, and whereby I would have Others to expreſs Their Friendſhip unto me.

Concerning my Talents.

HAVING ſo ſolemnly devoted myſelf to GOD, according to the Covenant He hath made with me, and the Duty I owe to Him; not only what I am, and what I do, but likewiſe what I have, is ſtill to be improv'd for Him. And this I am bound to, not only upon a federal, but even a natural, Account; for whatſoever I have, I receiv'd from Him, and, therefore, all the Reaſon in the World, whatſoever I have, ſhou'd be improv'd for Him. For, I look upon myſelf as having no other Propriety in what I enjoy,

joy, than a Servant hath in what he is entruſted with, to improve for his Maſter's Uſe: Thus, tho' I ſhould have Ten Thouſand Pounds a Year, I ſhou'd have no more of my own, than if I had but Two Pence in all the World. For it is only committed to my Care for a Seaſon, to be employ'd and improv'd to the beſt Advantage, and will be call'd for again at the grand *Audit*, when I muſt anſwer for the Uſe or Abuſe of it; ſo that whatſoever, in a Civil Senſe, I can call my own, that, in a Spiritual Senſe, I muſt eſteem as GOD's. And, therefore, it nearly concerns me, to *manage all* the Talents I am entruſted with, as Things I muſt give a ſtrict Account for, at the Day of Judgment. As GOD beſtows His Mercies upon me, through the Greatneſs of His Love and Affection, ſo I am to reſtore His Mercies back again to Him, by the Holineſs of my Life and Converſation. In a word, whatever I receive from His Bounty, I muſt, ſome way, or other, lay out for His Glory, accounting nothing mine own, any farther than as I improve it for GOD's ſake, and the ſpiritual Comfort of my own Soul.

In order to this, I ſhall make it my Endeavour, by the Bleſſing of GOD, to put in Practice the following *Reſolutions*.

Resolution I.

I am reſolv'd, if poſſible, to redeem my Time paſt, by uſing a double Diligence for the future, to employ and improve all the Gifts, and Endowments, both of Body, and Mind, to the Glory and Service of my great Creator.

TIME, Health, and Parts, are three precious Talents, generally beſtow'd upon Men, but ſeldom improv'd for GOD. To go no farther than myſelf; How much Time and Health have I enjoy'd, by GOD's Grace? and, how little of it have I laid out for His Honour? On the contrary, How oft have I offended, affronted, and provok'd Him, even when He has been courting me with His Favours, and daily pouring forth His Benefits upon me? This, alas! is a ſad Truth, which whenſoever I ſeriouſly reflect upon, I cannot but acknowledge the Continuance of my Life as the greateſt Inſtance of GOD's Mercy and Goodneſs, as well as the greateſt Motive to my Gratitude and Obedience. In due Senſe, therefore, of the Vanities and Follies of my younger Years, I deſire to

take Shame to myſelf for what is paſt, and do, this Morning, humbly proſtrate myſelf before the Throne of Grace, to implore GOD's Pardon, and to make ſolemn Promiſes and Reſolutions, for the future, to *caſt off the Works of Darkneſs, and to put on the Armour of Light*; And not only ſo, but to redeem the precious Minutes I have ſquander'd away, by husbanding thoſe that remain, to the beſt Advantage. I will not trifle and ſinfully my Time in the Pleaſures of Senſe, or the Impertinences of Buſineſs, but ſhall always employ it in Things that are neceſſary and uſeful, and proportion it to the Weight and Importance of the Work or Buſineſs I engage myſelf in; allotting ſuch a Part of it for This Buſineſs, and ſuch a Part for That, ſo as to leave no Intervals for unlawful or unneceſſary Actions, to thruſt themſelves in, and pollute my Life and Converſation.

FOR, ſince it has pleas'd GOD to favour me with the Bleſſing of Health, and I am not certain how ſoon I may be depriv'd of it, and thrown upon a Bed of Sickneſs, which may deprive me of the Uſe of my Reaſon, or make me uncapable of any thing elſe, but grappling with my Diſtemper; it highly concerns me to make a due Uſe of this Bleſſing, while I have it;

it; to improve theſe Parts and Gifts that GOD has endow'd me with, to the Manifeſtation of His Glory, the Salvation of my Soul, and the publick Good of the Community whereof I am a Member.

To theſe Ends, it will be requiſite for me frequently to conſider with myſelf, which way my weak Parts may be the moſt uſefully employ'd, and to bend them to thoſe Studies or Actions, which they are naturally the moſt inclin'd to, and delighted in, with the utmoſt Vigour and Application; more particularly, in Spiritual Matters, to make uſe of all Opportunities for the convincing others of GOD's Love to them, and their Sins againſt GOD, of their Miſery by Nature, and Happineſs by CHRIST; and when the Truth of GOD happens to be any ways traduc'd or oppos'd, to be as *valiant* in the Defence of it, as its Enemies are *violent* in their Aſſaults againſt it. And as I thus reſolve to employ my *inward* Gifts and Faculties for the Glory and Service of GOD; ſo,

Resolution II.

I am reſolv'd by the Divine Grace, to employ my Riches, the outward *Bleſſings of Providence, to the ſame end; and to obſerve ſuch a due* Medium *in the Diſpenſing of them, as to avoid Prodigality on the one hand, and Covetouſneſs on the other.*

THis, without doubt, is a neceſſary *Reſolution*, but is likewiſe very difficult to put in Practice, without a careful Obſervance of the following Rules.

First, Never to laviſh out my Subſtance like the Prodigal, in the Revels of Sin and Vanity, but, after a due Proviſion for the Neceſſities and Conveniences of Life, to lay up the Overplus for the Acts of Love and Charity toward my indigent Brethren. I muſt conſider the Uſes and Ends for which GOD has entruſted me with ſuch and ſuch Poſſeſſions; that they were not given me for the Pampering my Body, the Feeding my Luſts, or Puffing me up with Pride and Ambition; but for Advancing His Glory and my own, and the Publick Good. But why do I ſay given? when, as I before obſerv'd, I have

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no Propriety in the Riches I poſſeſs: They are only lent me for a few Years, to be diſpens'd and diſtributed, as my Great Lord and Maſter ſees fit to appoint, *viz.* for the Benefit of the Poor and Neceſſitous, which He has made His Deputies, to call for and receive His Money at my Hands. And this, indeed, is the beſt Uſe I can put it to, for my own Advantage, as well as theirs: For the Money I beſtow upon the Poor, I give to GOD to lay up for me, and I have His infallible Word and Promiſe for it, that it ſhall be paid me again with unlimited Intereſt, out of His Heavenly Treaſure, which is Infinite, Eternal, and Inexhauſtible. Hence it is, that whenſoever I ſee any fit Object of Charity, methinks I hear the Moſt High ſay unto me, Give this Poor Brother ſo much of My Stock, which thou haſt in thy Hand, and I will place it to thy Account, as given to Myſelf; and, *Look what thou layeſt out, and it ſhall be paid thee again.*

THE *ſecond* Rule is, Never to ſpend a Penny, where it can be better ſpar'd; nor to ſpare it, where it can be better ſpent. And this will oblige me, whenſoever any Occaſion offers, of laying out Money, conſiderately to weigh the Circumſtances of it, and, according as the Matter, upon mature Deliberation, requires, I muſt not grudge

grudge to ſpend it: Or if, at any time, I find more Reaſon to ſpare, I muſt not dare to ſpend it; ſtill remembring, that as I am ſtrictly to account for the Money GOD has given me, ſo I ought neither to be covetous in ſaving, or hoarding it up, nor profuſe in throwing it away, without a juſt Occaſion. The main thing to be regarded is, the End I propoſe to myſelf in my Expences, whether it be really the Glory of GOD, or my own carnal Humour and Appetite. For Inſtance, if I lay out my Money in Cloathing my Body, the Queſtion muſt be, whether I do this only for Warmth and Decency, or to gratify my Pride and Vanity? If the former, my Money is better ſpent; if the latter, 'tis better ſpar'd than ſpent. Again, Do I lay it out in Eating and Drinking? If this be only to ſatisfy the Neceſſities of Nature, and make my Life the more eaſy and comfortable, it is, without doubt, very well ſpent; but if it be to feed my Luxury and Intemperance, 'tis much better ſpar'd; better for my Soul in keeping it from Sin, and better for my Body in preſerving it from Sickneſs. And this Rule is the more ſtrictly to be obſerv'd, becauſe 'tis as great a Fault in a Servant not to lay out his Maſter's Money when he ſhould, as to lay it out when he ſhould not.

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IN order, therefore, to avoid both theſe Extremes, there is a *third* Rule to be obſerv'd, under this *Reſolution*; and that is, to keep a particular Account of all my Receipts and Diſburſements, to ſet down, in a Book, every Penny I receive at the Hands of the Almighty, and every Penny I lay out for His Honour and Service. By this Means I ſhall be, in a manner, forc'd both to get my Money lawfully, and to lay it out carefully; for how can I put that amongſt the Money I have receiv'd from GOD, which I have got by unlawful Means? certainly, ſuch Money I may rather account as receiv'd from the Devil, for his Uſe, than from GOD, for His. And ſo muſt I either lay every Penny out for GOD, or otherwiſe I ſhall not know where to ſet it down; for I muſt ſet down nothing but what I lay out for His Uſe; and if it be not for His Uſe, with what Face can I ſay it was? And, by this means, alſo, when GOD ſhall be pleas'd to call me to an Account for what I receiv'd from Him, I may with Comfort appear before Him; and having improv'd the Talents He had committed to my Charge, I may be receiv'd into His Heavenly Kingdom, with a *Well done, good and faithful Servant, enter thou into thy Maſter's Joy.*

RESO-

Resolution III.

I am reſolv'd, by the Grace of GOD, to improve the Authority GOD gives me over others, to the Suppreſſing of Vice, and the Encouragement of Vertue; and ſo, for the Exaltation of GOD's Name on Earth, and their Souls in Heaven.

That all Power and Authority hath its Original from GOD, and that one Creature is not over another, but by the Providence and Will of Him, who is over all; and, by Conſequence, That all the Authority we have over Men is to be improv'd for GOD, is clear, not only from that Queſtion, *Who made thee to differ from another? and, What haſt thou, which thou didſt not receive?* 1 Cor. iv. 7. but likewiſe, and that more clearly, from that poſitive Aſſertion, *The Powers that be, are ordain'd of GOD*, Rom. xiii. 1. That, therefore, I may follow my Commiſſion, I muſt ſtick cloſe to my preſent *Reſolution*, even in all the Power GOD gives me, to behave myſelf as one inveſted with that Power from above, to reſtrain Vice, and encourage

Vertue,

Vertue, as oft as I have an Opportunity ſo to do, always looking upon myſelf, as one commiſſion'd by Him, and acting under Him. For this Reaſon, I muſt ſtill endeavour to exerciſe my Authority, as if the moſt High GOD was in my Place in Perſon, as well as Power. I muſt not follow the Dictates of my own carnal Reaſon, much leſs the Humours of my own biaſs'd Paſſion, but ſtill keep to the Acts which GOD Himſelf hath made, either in the general Statute-Book for all the World, the Holy Scriptures, or in the particular Laws and Statutes of the Nation wherein I live.

AND, queſtionleſs, if I diſcharge this Duty as I ought, whatever Sphere of Authority I move in, I am capable of doing a great deal of Good, not only by my Power, but by my Influence and Example. For, common Experience teaches us, That even the Inclinations and Deſires of thoſe that are eminent for their Quality or Station, are more powerful than the very Commands of GOD Himſelf; eſpecially, among Perſons of an inferiour Rank, and more ſervile Diſpoſition, who are apt to be more wrought upon by the Fear of preſent Puniſhment, or the Loſs of ſome *temporal* Advantage, than any thing that is *future* or *ſpiritual*. Hence it is, that all thoſe whom GOD entruſteth with this

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precious Talent, have a great Advantage and Opportunity in their Hands, for the ſuppreſſing Sin, and exalting Holineſs in the World: A Word from their Mouths againſt Whoredom, Drunkenneſs, Profanation of the Sabbath, or the like; yea, their very Examples and ſilent Geſtures being able to do more than the Threatnings of Almighty GOD, either pronounc'd by Himſelf in His Word, or by His Miniſters in His Holy Ordinances.

THIS, therefore, is my *Reſolution*; That whatſoever Authority the Moſt High GOD ſhall be pleas'd to put upon me, I will look upon it as my Duty, and always make it my Endeavour, to demoliſh the Kingdom of Sin and Satan, and eſtabliſh that of CHRIST and Holineſs in the Hearts of all thoſe to whom my Commiſſion extends; looking more at the *Duty* GOD expects from me, than at the *Dignity* He conferrs upon me. In a word, I will ſo exerciſe the Power and Authority GOD puts into my Hands here, that when the particular Circuit of my Life is ended, and I ſhall be brought to the General Aſſize to give an Account of *this* amongſt my other Talents, I may give it up with Joy; and ſo exchange my Temporal Authority upon Earth, for an Eternal Crown of Glory in Heaven.

RESO-

Resolution IV.

I am reſolv'd, by the Divine Grace, to improve the Affections GOD ſtirs up in others towards me, to the ſtirring up of their Affections towards GOD.

IF the *Authority* I have over others, then, queſtionleſs, the *Affection* others have to me, is to be improv'd for GOD; and that, becauſe the *Affection* they bear to me in a *natural* Senſe, hath a kind of *Authority* in me over them in a *ſpiritual* one. And this I gather from my own Experience; for I find none to have a greater Command over me, than they that manifeſt the greateſt Affections for me. Indeed, 'tis a Truth generally agreed on, that a real and ſincere Eſteem for any Perſon, is always attended with a Fear of diſpleaſing that Perſon; and where there is *Fear* in the *Subject*, there will, doubtleſs, be *Authority* in the *Object*; becauſe *Fear* is the Ground of *Authority*, as *Love* is, or ought to be, the Ground of that *Fear*. The greateſt Potentate, if not fear'd, will not be obey'd; if his Subjects ſtand in no Awe of Him, he can never ſtrike any Awe upon Them. Nor will that Awe

have

have its proper Effects in curbing and reſtraining them from Sin and Diſobedience, unleſs it proceeds from, and is join'd with, *Love.*

I know, the Scripture tells me, *There is no Fear in Love, but that perfect Love caſteth out Fear*, John iv. 18. But that is to be underſtood of our Love to GOD, not to Men, and that a perfect Love too, ſuch as can only be exercis'd in Heaven. There, I know, our Love will be conſummate, without Mixture, as well as without Defect; there will be a perfect Expreſſion of Love on both ſides, and ſo no Fear of Diſpleaſure on either. But this is a Happineſs, which is not to be expected here on Earth; ſo long as we are cloath'd with Fleſh and Blood, we ſhall, in one Degree or other, be ſtill under the Influence of our Paſſions and Affections. And therefore, as there is no Perſon we can love upon Earth, but who may ſometimes ſee Occaſion to be diſpleas'd with us, ſo he will always, upon this Account, be fear'd by us. This I look upon as the chief Occaſion of one Man's having ſo much Power and Influence over another.

BUT how comes this under the Notion of a Talent receiv'd from GOD, and to be improv'd for Him? Why, becauſe 'tis He, and He alone, that kindles and

blows

blows up the Sparks of pure love and Affection in us, and that by the Breathings of His own Spirit. It was the Lord that gave *Joſeph* Favour in the Sight of the *Keeper of the Priſon*, Gen. xxxix. 21. and that brought *Daniel* into Favour and tender Love with the *Prince of the Eunuchs*, *Dan.* i. 9. And ſo of all others in the World: For we are told elſewhere, that as *GOD faſhioneth the Hearts of Men, ſo He turneth them which way ſoever He will.* Inſomuch that I can never ſee any expreſs their Love to me, but I muſt expreſs my Thankfulneſs to GOD for it: Nor can I feel in myſelf any Warmth of Affection towards others, without conſidering *it as a Talent* hid in my Breaſt, which I am oblig'd in Duty to improve for Him, by ſtirring up their Affections unto Him, whoſe Affections Himſelf hath ſtirr'd up toward me. And this will be the more eaſy to effect, if I take care, in the firſt place, to expreſs the Zeal and Sincerity of my own Love to GOD, by making Him the chief Object of my Eſteem and Adoration, and manifeſt my Averſion to the Sins they are guilty of, by repreſenting them as moſt loathſome and abominable, as well as moſt dangerous and damnable. For, where-ever there is a true and cordial Affection to any Perſon, it is apt to byaſs thoſe that are under the

Influence of it, to chooſe the ſame Objects for their Love or Averſion, that ſuch a Perſon does, *i. e.* to love what He loves, and hate what He hates. This therefore is the firſt thing to be done, to ſtir up the Affections of others, to love and ſerve GOD.

ANOTHER way of my improving the Affections of others to this End, is by ſetting them a good Example; for commonly what a *Friend* doth, be it good or bad, is pleaſing to us, becauſe we look not at the Goodneſs of the *Thing* which is done, but at the Lovelineſs of the *Perſon* that doth it. And if the *Vices* of a Friend ſeem amiable, how much more will his *Vertues* ſhine? For this Reaſon, therefore, whenſoever I perceive any Perſon to ſhew a Reſpect for, or Affection to, me, I ſhall always look upon it, as an Opportunity put into my Hands, to ſerve and glorify my great Creator, and ſhall look upon it as a Call from Heaven, as much as if I heard the Almighty ſay to me, I deſire to have this Perſon love Me, and therefore have I made him to love Thee; do Thou but ſet before him an Example of Goodneſs and Vertue, and his Love to thy Perſon ſhall induce and engage him to direct his Actions according to it. This therefore, is the Rule that I fully reſolve to guide myſelf by, with relation to thoſe who

who are pleas'd to allow me a Share in their Eſteem and Affection, which I hope to improve to their Advantage in the End: That as they love me, and I love them now, ſo we may all love GOD, and GOD love us to all Eternity.

RESOLUTION V.

I am reſolv'd by the Grace of GOD, *to improve every* good *Thought to the producing of* good *Affections in myſelf, and as* good *Actions with reſpect to* GOD.

WHATSOEVER comes from GOD, being a Talent to be improv'd to Him, I cannot but think *good* Thoughts to be as precious Talents, as 'tis poſſible a Creature can be bleſſed with. But let me eſteem them as I will, I am ſure, my Maſter will reckon them amongſt the Talents He entruſted me with, and will call me to an Account for; and, therefore, I ought not to neglect them. The Scripture tells me, *I am not ſufficient of myſelf to think any thing, as of myſelf, but that my Sufficiency is of* GOD, 2 Cor. iii. 5.

And if I be not ſufficient to think any thing, much leſs am I able, of myſelf, to think of that which is good; forasmuch as to good Thoughts there muſt always be ſuppos'd a ſpecial Concurrence of GOD's Spirit; whereas to other Thoughts there is only the general Concurrence of His Preſence. Seeing, therefore, they come from GOD, how muſt I lay them out for Him? Why, by ſublimating *good* Thoughts into *good* Affections. Does GOD vouchſafe to ſend down into my Heart a Thought of Himſelf? I am to ſend up this Thought to Him again, in the fiery Chariot of Love, Deſire, and Joy. Doth He dart into my Soul a Thought of Holineſs and Purity? I am to dwell and meditate upon it, till it break out into a Flame of Love and Affection for Him. Doth He raiſe up in my Spirit a Thought of Sin, and ſhew me the Uglineſs and Deformity of it? I muſt let it work its deſir'd Effect, by making it as loathſome and deteſtable, as that Thought repreſents it to be.

BUT *good* Thoughts muſt not only be improv'd to produce *good* Affections in my Heart, but likewiſe *good* Actions in my Life. So that the Thoughts of GOD ſhould not only make me more taken with His Beauty, but more Active for His Glory; and the Thoughts of Sin ſhould not only

damp

damp my Affection to it, but likewiſe deter and reſtrain me from the Commiſſion of it.

And thus, every *good* Thought that GOD puts into my Heart, inſtead of ſlipping out, as it does with ſome others, without Regard, will be cheriſh'd and improv'd, to the producing of *good* Actions: Theſe Actions will entitle me to the Bleſſings of GOD, and That to the Kingdom of Glory.

Resolution VI.

I am reſolv'd, by the Grace of GOD, to improve every Affliction GOD lays upon me, as an Earneſt or Token of His Affection towards me.

EVERY Thing that flows from GOD to His Servants, coming under the Notion of Talents, to be improv'd for Himſelf, I am ſure, *Afflictions*, as well as other Mercies, muſt needs be reckon'd amongſt thoſe Talents GOD is pleas'd to vouchſafe. Indeed, it is a Talent, without which I ſhould be apt to forget the Improvement of all the reſt; and which, if well improv'd, itſelf will *work out for me a far more exceeding and eternal Weight of Glory*,

Glory, 2 Cor. iv. 7. 'Tis the Non-Improvement of an Affliction that makes it a Curſe; whereas if improv'd, 'tis as great a Bleſſing as any GOD is pleas'd to ſcatter amongſt the Children of Men. And therefore it is, that GOD moſt frequently entruſteth this precious Talent with His own peculiar People; *You only have I known of all the Families of the Earth; therefore will I puniſh you for your Iniquities*, Amos iii. 2. Thoſe that GOD knows the beſt, with them will He entruſt the moſt, if not of other Talents, yet, be ſure, of this; which is ſo uſeful and neceſſary to bring us to the Knowledge of ourſelves and our Creator, that without it we ſhou'd be apt to forget both.

'Tis this, that ſhews us the Folly and Pride of Preſumption, as well as the Vanity and Emptineſs of all worldly Enjoyments; and deterrs us from incenſing and provoking Him, from whom all our *Happineſs*, as well as our *Afflictions*, flow. Let, therefore, what Croſſes or Calamities ſoever befall me, I am ſtill reſolv'd to bear them all, not only with a patient Reſignation to the Divine Will, but even to comfort and rejoice myſelf in them, as the greateſt Bleſſings. For Inſtance, Am I ſeiz'd with Pain and Sickneſs? I ſhall look upon it as a Meſſage from GOD, ſent on purpoſe

poſe to put me in mind of Death, and to convince me of the Neceſſity of being always prepar'd for it, by a good Life, which a State of uninterrupted Health is apt to make us unmindful of. Do I ſuſtain any Loſſes or Croſſes? The true Uſe of theſe is, to make me ſenſible of the Fickleneſs and Inconſtancy of this World's Bleſſings, which we can no ſooner caſt our Eye upon, but they immediately *take to themſelves Wings, and fly away* from us. And ſo, all other Afflictions GOD ſees fit to lay upon me, may, in like manner, be, ſome way or other, improv'd for my Happineſs.

But, beſides the *particular* Improvements of *particular* Chaſtiſements, the *general* Improvement of *all* is the Increaſing of my Love and Affection to that GOD, who brings theſe *Afflictions* upon me. For, how runs the *Mittimus*, whereby he is pleas'd to ſend me to the Dungeon of Afflictions? *Deliver ſuch an one to Satan to be buffeted* in the Fleſh, *that the Spirit may be ſaved in the day of the Lord* Jesus, 1 Cor. v. 5. By this it appears, that the Furnace of *Afflictions*, which GOD is pleas'd, at any time, to throw me into, is not heated at the Fire of His Wrath, but at the Flames of His Affection to me. The Conſideration whereof, as it ſhould more inflame my Love to Him, ſo ſhall it likewiſe

wiſe engage me to expreſs a greater Degree of Gratitude towards Him, when He ſingles me out, not only to ſuffer *from* Him, but *for* Him too. For this is an Honour, indeed, peculiar to the Saints of GOD, which if He ſhall be pleas'd ever to preferr Me to, I ſhall look upon it as upon other *Afflictions*, to be improv'd for His Glory, the Good of others, and the Everlaſting Comfort of my own Soul.

THUS have I reckon'd up the Talents GOD hath, or may put into my Hands, to be improv'd for His Glory. May the ſame Divine Being that entruſted me with them, and inſpir'd me with theſe good *Reſolutions* concerning them, enable me, by His Grace, to make a due Uſe of them, and carefully to put in Practice what I have thus religiouſly reſolv'd upon!

THERE are ſome other Mercies, which might be ſet down in the Catalogue of Talents; as, the Graces and Motions of GOD's Holy Spirit, and the Uſe of His Holy Ordinances, under the Miniſtry of the Goſpel; but theſe being included and inſiſted on, under ſeveral of the foregoing Heads, will not require a diſtinct Conſideration.

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